

## *Peace treaty with Japan*

The United States' proposal for a swift and just peace treaty with Japan—following the announcement by General MacArthur, some weeks ago, that Japan was fast reaching the peace-making stage—has been favorably received by most of the ten governments which comprise the Far Eastern Commission now residing in Washington. Under MacArthur's guidance and administration the Japanese have learned some degree of democracy; they have discarded their feudalistic system and, by genuine and unfettered elections, proved that the last war taught them a severe lesson. In the new constitution, war has been renounced as an instrument of national policies—a thing not done by any other vanquished nation. If everything goes according to schedule, preliminary peace talks with Japan should be held within a reasonably short time. The Netherlands have already accepted the American proposal; the United Kingdom, Australia and New Zealand want a later date because of the British Commonwealth Conference to be held in Australia on August 26. From Nanking has come word that the Chinese Government is "not unfavorably" disposed toward the American invitation. Early replies from France, India and the Philippines are awaited. Soviet Russia's attitude was characterized by the note from the Soviet Embassy in Washington, in which the State Department was criticized for its "inaccuracy" in announcing the decision about the planned peace conference with Japan. The Russians declare they were not present at the said meeting, and thus know nothing about a peace treaty. Officials of the State Department, on the other hand, have disclosed that when the Soviet representative did not appear, a copy of the proposal was delivered to the Soviet Embassy in Washington, and another copy was sent to U. S. Ambassador Smith in Moscow for transmittal to Foreign Minister Molotov. The incident has emphasized the significance of Russia's attempt to interfere with the proposal. The plan calls for decision by a two-thirds vote, without veto power—that power which gave Russia an opportunity to break up the Moscow Conference without a peace settlement for Germany and Austria. Especially at this time, a genuinely cooperative peace conference would give new hope of reestablishment of international order. A reasonable Japanese peace treaty should lend stability to the unsettled economic and political conditions in the Orient.

## *VN: agony or growing pains?*

The United Nations had hardly cut its second birthday cake when the Chinese delegate rose at the opening meeting of its Economic and Social Council (July 19) to summarize the Organization's performance thus far as "conflict in the Security Council, confusion in the Economic Council." The tone was a little brutal, the judgment more than a little unfair. But there is no doubt that

the sentiment of disappointment and discouragement behind this "interim report," from one of the Big Five, on the balance sheet of our "last great hope for peace," is widely shared in both hemispheres. How to go about the "remodeling" of a structure (if that is the word for an association so loosely linked together) now creaking badly at most of its joints is, of course, a problem in statesmanship, and an urgent one, for each of the member nations. We can be sympathetic, if not too confident, about the current preoccupation with reform of UN voting procedures, specifically with projects for the modification of the Big Five veto in the Security Council (Cf. "Veto's Last Stand," *AMERICA*, August 10, 1946, p. 444). Argentina has returned to Latin America's charge of last year with a demand for a Charter amendment looking to more serious guarantees of the sovereign voting equality of all members. From the outside, American congressional discontent with UN squabbling and delay—shared by large segments of our people—has crystallized vaguely in two bi-partisan resolutions introduced this month (and tabled until 1948) in the House and Senate. One of these demands that "action be taken to propose and adopt amendments that will strengthen the United Nations into an instrument to preserve world peace." The other betrays overtones of a "world-government" program by inviting the President's immediate initiative "for the purpose of making the United Nations capable of enacting, interpreting and enforcing world law to prevent war." We may welcome a full measure of public debate on either or both of these proposals without deluding ourselves that mere procedural reform will cure UN's anemia. Veto or no veto, institution or association, abolition or "disposal" of the atomic bomb, world peace will continue to hang on the sincerity of the nations' commitment to the high purposes and sound moral principles solemnly espoused in their fragile Charter.

## *The fifth freedom*

August begins with this issue; and you know what kind of a month August is. The best you can say for it is that August is followed by September; and even that month has its trials. But the August air, while it usually remains 98.9-per-cent humid, may be a bit clarified by the fact that the nature of the fifth freedom, so long disputed, has at last been settled. According to the residents of the area around Elizabeth, N. J., this means "freedom from mosquitoes," and is so understood in the recent report of the Union County Mosquito Association. The mosquito index, says the report, is dropping and, as far as we are concerned, we should be just as happy if it dropped out of existence altogether. We should love to believe that the fifth freedom has really come to stay. Freedom from all bugs, from pests, from poison-ivy. We almost thought so, last weekend, when we visited Nephew

Bill's garden. The potato-bugs had not yet arrived; the caterpillars had not yet started textile operations; and the Japanese beetles—well, there were only *some* Japanese beetles—perhaps they would hold off. There is so much to say on this matter; but that poison-ivy is biting our arms and ankles again. Anyhow, why spoil July's last hours by worrying about August?

### Full-production economy

The President's interim economic report, transmitted to Congress on July 21, adds up to this: we are doing all right but must do still better if we are going to avoid another costly depression. Although production and employment are at record peacetime levels, and the recession predicted for this year by many economists has so far failed to materialize, Mr. Truman emphasized certain temporary factors in our present prosperity, especially record-breaking exports, which will not be present much longer. If we are to avoid trouble in the future, industry must exercise restraint in pricing and make a determined effort to bolster consumer purchasing power. It is in a position to do this, Mr. Truman said, because corporate profits after taxes, during the first six months of the year, showed a return of ten per cent on net worth, and demand continued strong. He singled out the construction industry as one in which lower prices have become imperative. Expressing fear over the continuing high levels of agricultural prices, he admitted that the average farmer could do nothing about them. Making the best of a difficult situation, he called for full public information on crop prospects as a protection against rumor-induced hoarding, speculation and exaggerated wage demands. As we enter the second half of the year, the big question is whether we have the intelligence and self-discipline to make the basic adjustments necessary to continued prosperity or whether we shall sit back and wait until a depression makes them for us.

### Production and world food needs

In this year of almost universal want, the United States again looks forward to record crops, especially of much-needed grains. The 1945 agricultural census showed conclusively that American farmers during the war years achieved unprecedented levels of production. The last two crop years told the same story. Otherwise the United States food exports, which often stood between the world's needy and acute hunger, would have been impossible without severe domestic curtailment. Of course

problems have arisen because of the effort. Soil resources suffered. Exports exceed imports by an abnormal amount. Our very productivity draws attention to the dangerously low level of world food production. Recent reports from the Soviet sphere indicate that crops in that area are better than last year, when drought and other circumstances resulted in low output. However, it is difficult to sift the facts from the propaganda aimed at convincing the world that the Soviet can care for the food needs of its satellites even without economic cooperation with the West. Yet whatever the prospects in Eastern Europe, world food needs for 1947-1948 are greater than ever before. Two bad crop years are now succeeded by a worse one. Out of regard for suffering humanity, and simply to prevent economic deterioration from resulting in world chaos, the United States will have to produce and export. But the lesson is clear. Deficit countries must boost production, if not of foodstuffs, at least of materials which can be exchanged for food. A philosophy of scarcity—even to keep potential aggressors in line—is out of the question. Otherwise the world will starve.

### Warfare in Indonesia

The decision of the Netherlands Government to undertake large-scale military operations against the Republic of Indonesia seems difficult to condone. While the action is described as "police measures of a strictly limited character," designed to create conditions more favorable for the implementation of the Linggadjati (Cheribon) Agreement, its wisdom is questionable and its effect on colonial peoples throughout Asia is certain to be unfavorable. What makes the situation most disappointing is the refusal of the Dutch Government to accept the British offer of mediation, especially when the Linggadjati Agreement provides for such mediation in "any dispute which might arise from this agreement and which cannot be solved by joint consultation. . . ." This agreement, signed on March 25, arranges for the formation on January 1, 1949, of the United States of Indonesia, of which the Republic of Indonesia, recognized now as a *de facto* government, would form the larger part. Negotiations for setting up an interim federal government had made considerable progress in spite of frequent disagreements. The principal contributing factor to the present breakdown of relations was a Dutch demand for a joint Dutch-Indonesian police force to patrol the Republican area and for a cease-fire order to be issued by the Republican Government. The latter insisted that the cease-fire order should be mutual and that as a recognized government its prestige would be impaired if Dutch forces were called in to maintain order in Republican territory. The maintenance of armed forces in Indonesia has placed a heavy financial strain on the Netherlands, and the Republicans have undoubtedly been playing for time in order to strengthen their bargaining power. The situation, however, can best be saved by resuming negotiations with British mediation or by referring the matter to the United Nations. Armed conflict will only serve to heighten the tension and make future compromise more difficult.

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### North College Hill school case

North College Hill, a suburb of Cincinnati, has a population of about 5,000. Estimates are that Catholics are slightly in the majority. Three of the five school-board members, elected in 1945, were Catholics. Trouble arose early this year between the members of the school board and the superintendent of schools, with the result that in February the board refused to renew the superintendent's contract, which was due to expire at the end of the school year. Who was at fault—the school board or the superintendent—isn't very important. What is important is that the superintendent, with the help of the meddling National Education Association and some of the Protestant presbyteries, immediately made a religious issue of the matter. You see, the school board had a Catholic majority. Had the majority been non-Catholic, the poor superintendent would no doubt have slunk into another job. But Catholics are notoriously opposed to the public schools! To quote the ever-militant *Christian Century*, what was going on in North College Hill was "a struggle between the American and the Roman Catholic conceptions of education . . . the Catholic majority was determined to place the entire system under the domination of the Church." What seemed to give the bigots a handle for their charge was the fact that a Catholic parish school, taught by Sisters, had been incorporated (as allowed by Ohio law) into the public-school system. But as even the *Christian Century* was forced to concede, the dissension "did not revolve around the incorporation of the parochial school with its eight-nun teaching staff into the public system." What, then, did the controversy revolve around? Why did the N.E.A., *Christian Century* and Protestant presbyteries raise all the fuss and fury? If the school board was inefficient or meddlesome, a new election at the proper time could provide a remedy. But no. The dispassionate, objective fact is that because three of the five school-board members were Catholics, they were wrong and the superintendent right; they must have been carrying out Rome's plan to take over the public schools. It is this sort of thing Catholics have as proof that Protestant leaders are making efforts to initiate an anti-Catholic crusade.

### Reuther gains in UAW

Last week Walter Reuther, President of the United Auto Workers, was accepting congratulations on a double count: after his wife had presented him with a baby daughter—his second one—the UAW membership gave him a smashing victory over the communist-supported Addes-Leonard-Thomas faction which has obstructed his administration in every way possible. Messrs. Addes, Leonard and Thomas had chosen the issue—merger of the Farm Equipment Workers with UAW—and, had they been successful, the pro-communist FE would very likely have swung the balance against Mr. Reuther at the crucial 1947 convention. The clean defeat of the merger by a referendum vote makes it practically certain that Mr. Reuther will be reelected next fall to a second term as UAW President. This will have healthy repercussions throughout the CIO.

### Anglo-Egyptian Sudan and the UN

On July 11, Egypt appealed to the UN Security Council for the evacuation of British troops from Egypt and the end of British control over the Sudan. Since British troops have nearly completed their evacuation, except for forces scattered along the Suez Canal, the real issue is control of the Sudan. This territory was taken over by Egypt in 1820 and remained under her control until the revolt of the Mahdi in 1820, in which year also the British occupied Egypt. In 1898 Lord Kitchener with Anglo-Egyptian forces reconquered the Sudan, and in the following year an Anglo-Egyptian condominium was established there. The terms of this agreement were reaffirmed in the treaty of 1936, to remain in force for twenty years. Egypt presently claims that this treaty is no longer binding, as having outlived its purpose and as being inconsistent with the UN Charter. Her action is another manifestation of the rising nationalist movement in the Moslem world, mentioned in the issue of July 12. While Egypt lays a legal claim to the Sudan, her basic concern is with control of the Nile valley. The Nile is 3,870 miles long and flows through Sudanese territory for more than 2,370 miles, from interior Africa to the southern Egyptian border. Egypt's vital agricultural production, which relies on an intricate irrigation system, would be seriously impaired and would expose Egypt to disastrous droughts or floods if the waters of the upper Nile were diverted or her dams and reservoirs destroyed. Britain, on the other hand, is concerned with control of the Suez Canal. Meanwhile, the Umma party in the Sudan, which stands for complete independence, has declared that it will not allow negotiations to be concluded unless Egypt and Britain admit the full rights of the Sudanese to sovereignty over their own country. This tangled conflict of rights and claims is clearly a matter for consideration by the Security Council, and the sooner and more thoroughly the whole difficulty is entered into, the better it will be.

### Stalinism in practice

As Soviet proconsuls assume control in one European country after another, it becomes increasingly evident that as regards revolutionary methods Josef Stalin's communism differs not one bit from that taught by Nikolai Lenin. The fraud, the lying deception, the verbally-easy adaptation to any and every circumstance so long as the ultimate objective remains in sight—all bespeak the duplicity, joined to rigid discipline, advocated by the Master. Several months ago, before the Un-American Activities Committee, J. Edgar Hoover pointed out how the doctrine runs:

The strictest loyalty to the ideas of communism must be combined with the ability to make all necessary practical compromises, to maneuver, to make agreements, zig-zags, retreats and so on, so as to accelerate the coming to power. . . . [Lenin].

In the light of this ruthless opportunism, which has become perfectly manifest within the past few months, no difficulty should exist in anyone's mind as to how the Kremlin's dialecticians can sign treaties and then ignore



them within a few short months; how they can persecute religion and then befriend the Orthodox patriarchate; how their emissaries in professedly non-communist countries can protest their patriotism and yet stand ready to obey Moscow's orders when the moment of revolution finally comes. While the United States and Great Britain were beguiled and confused by such tactics, militant communism was accomplishing its objectives. The communist dictatorship took over in the proletariat's name in Yugoslavia, Bulgaria, Rumania, Poland, Albania, Hungary. The Baltic States and the Ukraine were occupied and ruthlessly sovietized. Finland, Czechoslovakia and Greece were prepared for the slaughter and, so far, effective steps have been taken to save only the last. Sweden is in process of being softened up. The Russian zone of Germany is progressively sovietized, while the fate of Austria hangs in the balance. Significantly, in none of these countries were genuine Communists in a majority, or even a dominant party. The Leninist dialectic provided other means for promoting the power that was needed to gain control of the people; and these were used with an expert hand by past masters at the game.

### ***IRO policies toward DP's***

The International Refugee Organization, composed exclusively of the Western democratic states, has officially taken charge of European refugees. We realize that the IRO, from its very constitution, is but a temporary expedient and not a permanent solution. But that is all the more reason why the new organization must fashion its policies towards victims of despotic regimes with more regard for human rights than did its predecessor, UNRRA. Over-all policy of the latter met with severe criticism here as well as in Europe. Pro-Soviet elements in certain sections of UNRRA were engaged in constant pressures, aimed at solving the DP problem by getting the refugees back to their homelands despite the consequences. It is with this objective in mind that the Refugee Defense Committee, in a memorandum signed by its secretary, David Martin, appealed to Arthur Altmeyer, Executive Secretary of the IRO Preparatory Commission in Geneva, for a complete revision of refugee policy. The following discriminatory practices, contrary to the American spirit and tradition, were mentioned: 1) repeated screenings which resulted in depriving forty per cent of DP's of their refugee status and keeping the remainder in anxiety; 2) mandatory transfers from one camp to another under conditions sadly reminiscent of nazi-treatment procedure; 3) persecution of "anti-repatriation elements"; 4) distribution of Soviet official propaganda material and admission of Soviet liaison officers to the camps. These practices, we hope, will not be repeated by IRO. We cannot fail to emphasize again and again that the refugees are human, that they should be treated by us with the same care and solicitude as we ourselves would like to be treated had we the misfortune to be in their places. Until a final solution comes, the IRO has been charged with the care of these unfortunates. The American people, who contribute so

much for its maintenance, will wholeheartedly welcome concrete evidence of an enlightened policy in the new body. Its directives will be scrutinized with care by all who understand the infiltrating methods of Soviet sympathizers.

### ***UMT up to date***

When the President's Advisory Commission on Universal Training issued its long-awaited report on May 29, the stage was set for another determined drive to get a compulsory training bill before Congress. On June 4 the President urged Congress to give "early consideration" to UMT, and in his talk at the closing of Princeton's bicentennial celebration on June 17 he repeated what he has been saying since October of 1945, that UMT is an absolute essential for national security. A new Citizens Emergency Committee for Universal Military Training, headed by former Supreme Court Justice Owen J. Roberts, announced on June 26 that since another world war in 1948 or 1949 was possible, it was peremptory to enact a UMT law immediately. Senator Robert A. Taft countered by denouncing UMT as un-American, wasteful and obsolete, and by declaring that he would fight it to the bitter end. Late in June the New York Committee Against Peacetime Conscription sent to members of Congress copies of Lt. Col. Roscoe S. Conkling's critical analysis of the report of the President's Advisory Committee; and a group of prominent citizens, led by President Hutchins of Chicago, Senator Johnson of Colorado and Josephus Daniels, issued a well-reasoned rebuttal of the same report. On July 9 a House bill (H.R. 4121) for UMT was introduced by Representative Harry L. Towe of New Jersey. Hearings were immediately started on this bill in the House Armed Services Committee. Opponents of UMT claimed that hearings were unduly curtailed and that opposing groups were denied the right of presenting their views. Nevertheless the House committee gave H.R. 4121 a favorable vote. And there the matter stands, with the probability that no action will be taken by the 80th Congress. We think Hanson W. Baldwin, New York *Times* military expert, made a good point when he decried all this talk by military and Government leaders of an extreme emergency and the continued emphasis on the "weakness" of U. S. military strength. Meant for domestic consumption as argument for UMT, he said, it distorts the actual facts and creates abroad an illusion of weakness that is inimical to our best interests and the interests of world peace.

### ***Father Masse to Europe***

When the *America*, pride of the U. S. Merchant Marine, headed down the North River on July 30, it carried our Associate Editor Father Benjamin L. Masse. During his six weeks abroad, Father Masse will study social and economic conditions in Western Europe and attend the annual convention of the British Trades Union Congress at Southport. We are sure that our readers will join with us in wishing him *Bon Voyage*, and will look forward with anticipation to the reports on his observations we may later expect.



## Washington Front

By general admission the biggest single problem to be met by the U. S. Government in the days ahead is how to expand the anti-totalitarian Truman-Marshall doctrine to shore up the democratic idea overseas. Yet the timetable on the Greek-Turkish aid program suggests the magnitude of the selling job the Administration must first do in Congress. It supports those who say Mr. Truman would risk trouble if he called an early special session on foreign aid.

The President went before Congress March 12 to warn that the Greek-Turkish situation was "an urgent one requiring immediate attention." The British were pulling out of Greece, and help was needed by March 31. But our own democratic processes rarely move that quickly save under wartime lash. By March 17 there were storm signals, but it was April 16—two weeks past the deadline originally set—before the \$400-million-aid bill was approved by the House Foreign Affairs Committee. Not until May 2 did it clear the House Rules Committee and head for the floor, and it was May 9 before House passage.

Senate passage had come earlier—on April 22—still three weeks past Mr. Truman's deadline. The President signed the bill May 22. During all this time the

issue was fought with considerable bitterness; the bill got through the House Rules Committee, for example, by only a single vote. Repeatedly it was urged that peace was at stake.

But this original bill was only an "authorization," not an appropriation. Not until July 18, after still another urgent personal appeal by Secretary of State Marshall, did the House vote to appropriate the full \$400 million. And not until the very last days of the session, four and one-half months after Mr. Truman's first appeal, did the Senate appropriate this same fund. Earlier, on the strength of the original authorization act, a \$100-million advance had been obtained from the Reconstruction Finance Corporation to get Greek aid started. The Greek aid director, Dwight Griswold, arrived in Athens July 14; the first shipment of \$35 million of military equipment is en route as this is written, but shipping of the first foodstuffs still is ahead. Actually, because it was possible to dip into RFC funds, delay in congressional appropriations did not retard the program seriously, once original authorization had been voted.

The point of all this is that the Administration cannot get quick action on its much larger over-all foreign-aid program without an immense amount of spadework on Capitol Hill. Short of actual war threat, Congress will insist on aggressive scrutiny of every request. It probably will insist also that Germany, key to European recovery, be given more elbow room to recover industrially—under careful guard, of course.

CHARLES LUCEY

## Underscorings

The Archdiocese of St. Louis was 100 years old on July 20. Established as a diocese in 1826, it became the third archdiocese erected in the United States—after Baltimore (1808) and Portland, Oregon (1846). Cincinnati, New Orleans and New York followed in 1850; San Francisco in 1853; Boston, Milwaukee, Philadelphia and Santa Fe in 1875; Chicago in 1880; St. Paul in 1888 and Dubuque in 1893. Celebration of the St. Louis centenary will take place in the fall.

► *Catholic conventions in August:* 10-12, the sixth congress of the Third Order of St. Francis in the United States, in Cincinnati, on the theme, "Franciscanism, A Return to Christ"; 17-23 Summer School of Catholic Action, Fordham University, New York; 18-21, the eighth National Liturgical Week, Portland, Oregon, centering on "Christ's Sacrifice and Ours"; 19-21, the 65th annual meeting of the Supreme Council of the Knights of Columbus, at Boston; 26-31, Summer School of Catholic Action, Chicago.

► The fifth annual Catholic Action Study for Priests will be held at the University of Notre Dame, Aug. 4-8.

► P. J. Kenedy and Sons, New York, have published a "1947 experimental edition" of an *Alphabetical Listing*

*of Catholic Universities, Colleges and Junior Colleges by Fields of Concentration*, by Eugenie A. Leonard, Dean of Women at Catholic University. Its purpose is to assist counselors, parents and prospective students in the selection of Catholic colleges offering major academic work in the principal fields of specialization. The present listing includes 136 of the 166 Catholic higher institutions. A revised edition should list all the Catholic colleges and universities. Our experience has been that parents and prospective students want especially to know which Catholic higher institutions have professional schools of medicine, law, pharmacy, dentistry, engineering; and separate colleges of speech, social work, journalism, etc. This important information (except for engineering) is lacking in the 1947 tentative edition. Other improvements contemplated by the author, and needed, are a listing of fields of graduate study leading to the M.A., M.S. and Ph.D. degrees; the type of accreditation enjoyed by individual institutions in the several fields of specialization and in graduate and professional education; a better differentiation and definition of fields of specialization (e.g. "priesthood"); inclusion of the newer Catholic colleges, such as King's College of Wilkes-Barre, Pa., LeMoyné of Syracuse, Merrimack of Andover, Mass., University of St. Thomas at Houston, Texas, and Fairfield University, Conn.

► The Covington, Ky., diocese has changed its monthly *Messenger* to a weekly diocesan newspaper. A.P.F.

# Editorials

## *Need for German report*

In two major articles in this issue allusion is made to the vital role that religious and moral questions play in the position of our American occupation forces in Germany. Out of Frankfurt we have received reports from Father Robert A. Graham, AMERICA's correspondent, concerning the views entertained by the thirteen clergymen, including three Catholic prelates, who have just finished a thirty-day tour of the U. S. occupation zones in Germany and Austria.

Germany has become a more crucial area than ever before. Yet at Headquarters Command EUCOM, the complaint is made that our people at home are taking too much for granted what is being done across the seas under American responsibility. While this tour was in full swing, the split between East and West became official with the Soviet boycott of the Paris Conference for European economic cooperation, and General Clay received new directives from the joint Chiefs of Staff, superseding the old JCS 1067 and looking toward increased German industrialization.

The group of religious leaders, who include the Most Rev. Bryan J. McEntegart, Bishop of Ogdensburg; Right Rev. Msgr. James H. Griffiths, Chancellor of the U. S. Military Ordinariate; and the Right Rev. Msgr. Edward J. Quinn, pastor of the church of Our Lord Christ the King in Cincinnati, will make their formal report when they return to Washington. It is evident, however, that the group has been impressed by the magnitude and complexity of the task facing American occupation authorities as well as by the penalties for our failure. We have asked General Clay in Berlin and General Keyes in Austria to work in defiance of many a known law of politics or economics. Yet we are in Germany and Austria with both feet and cannot withdraw or seem to withdraw without perhaps fatal consequences to Europe and Christendom.

What is the intrinsic position of the United States in the occupation zones? In seeking the answer to this question, the religious leaders have been intensively briefed by the authorities, but on occasion the shoe has been on the other foot. While, on the one hand, the occupying authorities deserve the fullest support and understanding of the people at home, it is also true that they cannot expect such confidence—least of all expect the commendation of a group of clergymen—if steps are not taken to clean up the moral situation among our predominantly youthful soldiers by more than half-hearted or purely formal measures. And there is a good deal of truth in the allegations of the Germans that we have brought very little of Christianity with us. Our military-government policies have too frequently shown

no understanding of the place of religion in the re-education of the Germans.

The intent of the War Department in sending this group of leading clergymen was the desire to enlist the support of church groups in what the Army is trying to do in these zones. The inherent strength of our position in critical Germany and Austria today will depend a great deal on whether the occupation authorities and Washington see fit to implement the recommendations to be made by the group now winding up its tour at Frankfurt-am-Main.

From quite a different source it is plain enough how little we can afford to lose the respect, at this moment, of the German people. For the basic differences among the Western Powers on the management and ownership of Germany's mines are not only holding up the revival of the Ruhr valley, but they are badly impairing the prestige of the Western allies. Whatever assurances Dr. Kurt Schumacher, socialist leader, may offer Britain's socialist Government, our own Congress, as James Reston remarks in the July 22 *New York Times*, will never approve socialization unless it appears to be more clearly the will of the German people than it is at present.

The need was never greater for a report on our policies in Germany and Austria from sources able to command respectful hearing in America.

## *Ministering to the mind*

In the current flare-up of charge and countercharge on the Church's attitude toward psychiatry, it is good to keep a few fundamental distinctions in mind.

The first distinction is that between psychiatry and psychoanalysis. Psychiatry is "the scientific study of peculiarities of personality and of interpersonal relations." It is—or can be, when used by a reputable practitioner—a valuable aid in the restoration of emotional and physical health. In so far, the Church can have no quarrel with it; indeed the Church welcomes it as an ally, for emotional health is a condition for the proper living and development of a spiritual life. That the Church does so welcome sound psychiatry is evident from the fact that some priests are professional psychiatrists and that not a few dioceses have psychiatric clinics under diocesan direction.

Psychoanalysis, on the other hand, is "both a technique of exploring mental life and an explanation of its perceptions and findings by means of an elaborate theory regarding the growth, the structure and the dynamics of the mind." Sigmund Freud is the "inventor of psychoanalysis" and, while it must in all justice be admitted that he threw valuable light on the workings of the mind and the emotions, it is in the main true that Freudian

psychoanalysis rests on postulates and conceptions that are at variance with the Faith. It is also true that not all psychoanalysts are Freudian. Psychoanalysis in general, however, is so open to abuse, and had been so abused, that the Church regards it with a generally wary eye. It may be said that psychoanalysis itself is suspect; whereas in psychiatry it is only the unsound practitioner who is warned against.

This brings up the second distinction—that, namely, between the sound and unsound psychiatrist. The materialistic psychiatrist is an unsound one, for in ruling out God, religion, the soul, he renders himself incapable of restoring a patient to true and lasting emotional health. This point is well developed in an article "Religion and Psychiatry," in the August issue of the *Catholic Mind*, by Frederick Rosenheim, M.D., Co-Director of the Judge Baker Guidance Center of Boston, and a convert to the Faith.

So far is the Church from condemning true psychiatrists that Father Hugh J. Bihler, S.J., who has his degree in experimental psychology from the University of Vienna, in reviewing Dr. George H. Preston's *Psychiatry for the Curious* (AMERICA, March 8, 1941), pleads:

Because of the evils of psychoanalysis, there is a crying need for Catholic psychiatrists, men who know their Catholic philosophy and understand how to administer the comfort and consolation of our Catholic faith to those who need it sorely.

Psychiatry and religion can go, and should go, hand in hand. It is unfortunate if the impression be given that they are foes.

## Cooperation at Rio

The Inter-American Security Conference, logical consequent to the Act of Chapultepec, is scheduled to meet in Rio de Janeiro in mid-August. It is not without its critics. These maintain that the military cooperation which is the primary objective of the conference constitutes a retreat in our quest for collective security. Latin America, it is said, has always possessed a surplus of political-minded army men. Additional occasions would be given for barracks revolutions and frontier wars if the United States persisted in the proposal to standardize and coordinate armaments. Moreover, nations abroad which sincerely hope for disarmament will be taken aback.

Whatever value these arguments have in the abstract, they scarcely seem convincing in the concrete circumstances. There is no denying that too many army men in the American republics ward off professional frustration by periodic recourse to arms. But the answer to that problem lies in more effective cooperation among the American nations rather than in an attempt to enforce an arms embargo against the little nations which somehow or other manage to spend a good percentage of their budget on arms anyway.

So far as nations abroad are concerned, the Inter-American security program does not imply joint aggression by the American republics. Collective security—which at this time is not guaranteed by world disarmament—is the only thing contemplated. Nor are such re-

gional agreements contrary to the purposes of the United Nations. It is difficult to see why anyone should be disturbed at the prospect of American cooperation in military matters. If anything, mutual support along geographical rather than ideological lines constitutes a step forward. This is the view taken by the Pan-American Union and by others who do not want war but recognize that we have now no guarantee of lasting peace.

Much more important is the significance of the Rio Conference from a political and economic viewpoint. It is an open secret that United States-Argentine disagreement has hindered any joint action between the American nations since the close of the war. And, while the American republics were failing to meet together in conference, misunderstandings grew. The decision to sit down once more around the conference table, even on the restricted subject of security, marks the beginning of what we hope will be greater cooperation. It should be characterized by more multilateral, rather than unilateral and bilateral, decisions.

It helps to recognize the obstacles which stand in the way of full Inter-American cooperation. The differences between the Anglo-Saxon and the Latin approach to political questions are, of course, part of the picture. In itself this fact is not a major obstacle and can easily be exaggerated. More serious is the disparity of economic development, which tends to encourage the belief among some of the Latin Americans that the United States aims at economic imperialism. This feeling is fully exploited by the Communist parties, and other elements in the various countries, which do not wish to see Inter-American cooperation succeed. The United States has not helped matters by seemingly going back on the reciprocal-tariff agreements promoted under the Good Neighbor policy. However, the fault is not all on one side; there exists a tendency to economic autarchy among certain of the South-American countries. More economic cooperation all around is manifestly called for.

But the Rio Conference gives hope that better understanding is in prospect. Argentina has made efforts to manifest good will. However, President Perón's much-heralded speech on the need of cooperation left something to be desired. He seemed to imply that the function of the Latin-American nations was to form a middle ground between the United States and Russia. That is a narrow view and an oversimplification. Nevertheless, hemispheric solidarity is in sight if the obstacles and difficulties are honestly faced at Rio.

## An analysis of Soviet conduct

Since the United States and Soviet Russia are destined to dominate the world scene for an indefinite period, our State Department must necessarily have a long-term Russian policy that is based on a thorough analysis of the fixed, unchanging principles of communist ideology and of the concrete circumstances which in the past thirty years have shaped and modified the translation of that ideology into the Soviet Union of today.

Such an analysis has been made by an anonymous



author in the July issue of *Foreign Affairs*, in an article entitled "The Sources of Soviet Conduct." If certain news sources are correct in tracing the authorship to the State Department, then we have here a well-reasoned statement of the policy underlying the Truman Doctrine and the Marshall Plan. As such, it should be read and discussed by everyone concerned with the United States' ascendant role in world affairs. It is, in the main, a psychological analysis of the Soviet mentality, reputedly by one who is familiar by study and experience with the Russian mind. Read in the light of the *Divini Redemptoris* of Pius XI, which is a more penetrating moral and spiritual analysis of communism, it provides a firm basis for a long-range Russian policy.

Our experience with Russia, at least with the Kremlin, has hammered home to us the basic truth that we are dealing with an Asiatic mentality, not one rooted and schooled in Western European traditions. Concepts such as representative government, private initiative, the inviolability of human rights, etc., have molded our thinking for over a century and a half. When taken over and used by the Russians for their own purposes, those concepts are nothing but hollow shells, empty of all meaning. It is not merely the fact that the Soviet masters are opposed to democracy and human liberty; they do not even know what the terms mean; for the Russian mind has undergone a different historical formation, and we cannot expect to understand it unless we understand the historical process which shaped it.

The author of the aforesaid article is under no illusions of an early, or even an eventual, capitulation of the Kremlin to Western ideals. There is an implacable opposition between the communist and non-communist worlds which will last until the one or the other collapses. In explaining this Soviet intransigence, the author first analyzes the hard, impervious core of communist ideology: that "the central factor in the life of man . . . is the system by which material goods are produced and exchanged"; that the capitalist system inevitably exploits the working class and is "incapable of developing adequately the economic resources of society or of distributing fairly the material goods produced by human labor"; that capitalism, unable to adjust itself to economic change, must "result eventually and inescapably in a revolutionary transfer of power to the working class"; and that "imperialism, the final phase of capitalism, leads directly to war and revolution."

He then traces the concrete circumstances which have shaped that ideology since the Russian revolution: the necessity in the beginning for a dictatorship, for the suppression of any rival organization outside the Party, so that a tiny minority might achieve absolute power; the significant fact that up to the present the men in the Kremlin have never succeeded in consolidating their power and have been forced to create the myth of a hostile capitalistic world encircling and threatening the Soviet Union; for without such a myth they could no longer justify at home their iron dictatorship and the ubiquitous "organs of suppression." Thus any compromise, outside of "tactical maneuvers," with the capi-

alist (non-communist) world would sweep away the grounds for their iron rule over the Russian people.

The United States, he concludes, must enter upon a policy of firm containment of Soviet expansionism until her internal structure eventually collapses. We should welcome this test of our "national quality" and, by measuring up to our best traditions, thus prove ourselves worthy of preservation as a great nation.

## Split among telephone workers

From developments in the telephone unions since the strike last spring, only the American Telephone and Telegraph Company and its operating subsidiaries can derive any satisfaction. The Congress of Industrial Organizations, responding to invitations from some of the telephone leaders, established in May the Telephone Workers Organizing Committee, the first step in the formation of an industrial union affiliated with the CIO. Shortly thereafter the International Brotherhood of Electrical Workers (AFL) offered the telephone workers a special "A-A" membership carrying full voting rights. Meanwhile the National Federation of Telephone Workers has met in Miami and transformed itself into the Communications Workers of America, a tightly organized industrial union under the leadership of Joseph Beirne. As matters stand now, perhaps 10,000 former members of the NFW are in IBEW, 70,000 in TWOC and 160,000 in CWA. The rest of the 570,000 telephone workers, except for some 12,000 on the Pacific Coast who are affiliated with the American Communications Association (CIO), are unorganized.

The danger in this situation is that the unionized telephone workers, who see the folly of their disunity as well as outsiders do, may try to settle their differences by civil war. In that event, no one would gain except AT&T; and the quarter-million unorganized telephone workers would remain unorganized for a long time to come.

What the needs of the telephone workers dictate at the moment is as easy to describe as it is difficult to accomplish. Before any further steps are taken to widen the breach which has already occurred, the leaders of the major unions ought to meet quietly and, with the welfare of all the telephone workers in mind, strive to agree on a unified program. Since there exists among them at the moment an honest difference of opinion over the question of affiliation with one of the major labor organizations, and since a majority of the telephone workers—even a majority of those already organized—seem psychologically unprepared for the thoroughgoing unionism represented by the AFL and CIO, they will have to consider the advisability of leaving this question open for a while; and concentrate on removing the misunderstandings which arose during the strike and on building a strong, unified organization. If this is not possible, they might agree at least to organize the unorganized in a spirit of friendly rivalry (which would not preclude eventual unity) and avoid like a plague the customary ugly manifestations of jurisdictional rivalry.

## "Was soll es bedeuten?"

John LaFarge

In this, the second of three articles giving some of his impressions on a recent visit to Europe, Father LaFarge, AMERICA'S Editor-in-Chief, touches upon difficulties encountered by the German people in their attempts to establish spiritual and cultural contacts with the rest of the world.

As I gazed from the train between Mainz and Coblenz, all peaceful flowed the Rhine. The villages and summer hotels were but partly damaged, the castles and terraced vineyards were still unchanged and as lovely as when I had made the same trip nine years before. The fragrant summer air streamed through the open windows of the unoccupied third-class coach. As we passed the Lorelei, I looked in vain for the maiden combing her golden hair with a golden comb. But when I tried to figure it all out, I found myself inevitably saying: "I wonder what it all does mean: *ich weiss nicht was soll es bedeuten*."

What is the total lesson of present-day Germany? None but the All-Knowing can answer that question. But one can at least record a few impressions. And compared to what God knows about us, what is all the knowledge of all the historians and scientists of the world but a few scant notes gathered in a parenthesis between eternities?

In the spring of 1938 I had arrived at Coblenz after dark, in a pouring rain. I had found my old classmate and friend, the parish priest, living and working in what looked outwardly like quite normal conditions of church and ministry. The magnificent old church and the parish house, built around a couple of ancient Roman towers, were as yet wholly intact. But the illusion soon vanished, as I learned the grim story of what it then meant to try to run a parish, or run anything, under Hitler, and the Gestapo, and the quite casual daily threat of internment at Dachau.

This glorious June afternoon all was at peace, a profound peace, and a good part of the place in ruins. I suppose people somehow get used to Germany's ruins, but they appalled me every night as I gazed on them out of the hotel window in Frankfurt, every morning as they greeted my sleepy eyes: endless, apparently unconquerable ruins. *Ich weiss nicht*—nobody does.

"The Herr Pfarrer is hearing confessions in the hospital," remarks the housekeeper, still figuring that a man from Mars has appeared on the scene. So while I await his return, I try to take it in. The Herr Pfarrer is living in the ruins, just as everybody is doing. One circular basement room remains beneath one of the old Roman towers, the room of the Rev. Assistant. He has to pick his way to it over the rubble of the vanished Rectory. He is absent, and I spend the night amid this young priest's impressive collection of books, which speak silently and eloquently of one apostle's struggle to bring knowledge, faith, hope and daring, love, grace and manly perseverance to Germany's Catholic youth. The venerable, high-arched church is again in use, though the boarded-off choir is open to the air; and the stained-glass windows were destroyed. The older folk sing the *Deutsche Messe*, with its abrupt, jingly Mass hymns; the youth foregather weekly and celebrate their colorful Community Mass in

the nearby St. Michael's Chapel, where the celebrant brings to each participant Holy Communion as he kneels at his place. The old sacristan, after 38 years of service, is as stolid and devoted as ever.

The Pastor and I have not much time for conversation, for I must leave again the following morning. But from our talks I learn what I gathered from every other source—that the sign of the times in Germany, to use the expression of Reinhold Schneider, is the sign of the Cross.

The Cross stands where the *Hakenkreuz*, the swastika, once was flaunting. It stands in all its majesty and freedom and glory: the eternal Cross, which transcends all wars and calamities, that is raised aloft by no human hands but by the Spirit of God. And to that Cross millions of eyes look upward in adoration and gratitude and in trembling hope; for in it, and in it alone, is salvation—of a people, as of an individual.

But the Cross of glory stands in the shadow of the cross of suffering. In the bright days of June, when you are a casual visitor, the misery is not borne in upon you as it would be in the depths of winter; but you don't need much imagination in order to read the lesson conveyed by the huge roofless railroad station, with its tiny shelter for nursing mothers, and its endless hordes of bewildered, amorphous travelers; by the match-legs of the glass-eyed, vitamin-starved child in the railroad compartment, which keep poking you in the side as its exhausted peasant mother—on her way to work in the French farm country—vainly tries to keep it poised in her limp grasp; by the eternally snapping fingers, the frenzied torrent of recrimination thrust at you by the refined, ascetic-looking old lady opposite, who has become partly crazed from privations and perquisitions, and pours out her soul to the troubled, kindly professor's wife at her right.

"*Sehen Sie, das sind keine Frauen*," remarks the young engineer at your left ("her sort are no longer women"). And on the other side, the cheerful Benedictine Father from Maria Laach simply comments that it is no joke when one-third of the monastery's crop has to be furnished as reparations to the occupying French Government.

There are still deeper and more intimate trials: the stifling sense of isolation and separation from the rest of the world; the feeling that the rest of humanity regards them as reprobates. Young German students, who have been coming to international student meetings arranged by the French Jesuits, Father Du Rivau and Father Minéry, were amazed that they were treated as ordinary human beings, and not "told off" at the first contact with young Frenchmen. There is the bitterness of self-justification and mental escape; and there is no

inconsiderable amount of sheer numbness and confusion.

History and politics can discuss how far this cross of suffering and humiliation is justified. But a much more immediate and practical question confronts us: what will be the effects of that cross? Is it to be a prelude to complete moral and social disintegration? Or is it to be, at least to some extent, a Cross of resurrection? This, says Reinhold Schneider, is the capital question for the German people. But it is also the problem for the world at large.

To that query there is an obvious answer. If the cross of Germany's agony is to be Cross of resurrection and not of chaos, it must be a cross of hope: political hope and spiritual hope alike. There is no other solution. And—let us note here—this applies not only to Germany, but to all of Europe as well. For though Germany is now isolated, it cannot continue to be considered in its isolation—spiritual or political.

Without political hope, anything—as has often been remarked—can happen. When hope is absent, any fantasy can fill the mind. "I know what the world needs today," said the young theorizer in the third-class railway carriage. "We need a revival of the great military Orders of the early Middle Ages: armed monks who will just take over Europe and put everything to rights again."

A crazy idea? Certainly, I cannot think of anything more impracticable. But these are ideas that germinate in brains for which all political methods have become meaningless.

It is difficult enough at any time for the Germans to conceive political hope. As Father Max Pribilla pointed out in his series of epoch-making articles in *Stimmen der Zeit*, the German people are themselves disinclined to assume political responsibility, prone to seek escape into the ideal when the going is hard. Goethe and Schiller are ineffective substitutes for the town meeting.

So, in time of stress, the task becomes doubly hard. What will actually inspire the Germans to political hope, will arouse them to activity and political reconstruction, is for themselves to ascertain. We cannot impose a method upon them. But we can remove some of the obstacles to hope.

It is a definite gleam of light in the darkness that the new directive issued to Gen. Lucius D. Clay, U. S. military commander in Germany, puts the matter of political objectives in much clearer focus than it has heretofore enjoyed. Says the new directive:

Your Government does not wish to impose its own historically developed forms of democracy and social organization on Germany and believes equally firmly that no other external forms should be imposed. It seeks the establishment in Germany of a political organization which is derived from the people and subject to their control, which is in accordance with democratic electoral procedure and which is dedicated to uphold the basic civil and human rights of the individual.

The Directive's warning against "an excessively centralized government," and its recommendation of "federal

German states [*Laender*]," with a carefully limited central government, are certainly in accord with the views of the most competent German minds, of clergy or laity, with whom I was able to confer.

But if this Directive is to be put into effect, if our own military government is to exert a really constructive influence toward the goals which the Joint Chiefs of Staffs have so ably set forth, there would be need, it would seem, of closer liaison between the civilian and the military governments than is said now to exist. "Ours is an old and complex establishment," remarked to me one of Germany's leading publicists. "The AMG means well, but there is sheer ignorance as well as dire lack of immediate information as to what the AMG is really dealing with. Many a headache could be avoided on both sides if some permanent consulting civilian body could be established, made up, not of officials but of public-minded men, who could talk freely and informally as to just what is going on, and what people are talking of."

But political hope will mean nothing if there is no spiritual hope to accompany it.

The new Directive does not overlook the function of religion:

a) You will, in the United States area of occupation, continue to assure freedom of religion. You will assure protection of religious activity and support these principles in the deliberations of the Control Council.

b) You will give freedom to the Germans to decide all questions concerning the constitution, the religious activity and the amalgamation of purely ecclesiastical bodies.

These words are a refreshing contrast to the apparent indifference to religion and religion's regenerative and reconstructive power which appeared in the earlier stages of the AMG, not to speak of the other Allied authorities.

This indifference, which amounted at times to downright hostility, made itself felt most acutely in the serious blunders which were made with regard to the "confessional schools," Protestant and Catholic, and the restrictions under which the religious press has had to suffer. Petty AMG officials have been allowed to impose wholly unreasonable restrictions—entirely foreign to American principles and American usage—upon publishers and editors of German religious papers. Paper was refused in trifling fashion; and replies to anti-religious attacks were suppressed by the AMG's cultural censorship, by officials who openly proclaimed their dislike not only of this or that religious belief, but of religion in any form.

This is not a matter of mere natural drifts of social psychology. In so far as Germany's spiritual weal is neglected, it becomes the happy hunting ground of men who are organized with Moscow's limitless financial resources, supple organization, fanatical zeal, clear and unified philosophy of life and politics, and a long and highly intimate experience of the German mind. Said the music-teacher, on the way from Baden to Frankfurt, after he and everybody else in the compartment had



exhausted the fascinating subject of potatoes and why more of them could not be obtained: "Better to have a bad peace, even a communist peace, than a good war."

His was the exact reverse of the man who longed for the revival of the Teutonic Knights. But the two were fundamentally at accord. Where spiritual and political hope have vanished, the rule of force and of hatred finds its easy course. And just now, to support any manner of hope, governments must still pour in "food, food, food," as Lord Pakenham, head of the British occupation zone, exclaimed in London.

What private charity needs to accomplish, needs no explanation. Anyone who sees the work of the U. S. Bishops' War Relief Service in Germany—as in Italy and elsewhere in Europe—is moved beyond measure at the good it accomplishes, at the unspeakable evils it banishes, and the glorious spirit of devotion, intelligence and self-sacrifice which characterizes its workers, chaplains—alas, terribly too few—and laymen alike. Spend a day with Monsignor Barnes and Father Rush in Frankfort and their heaven-sent assistants—army and civilian—or with Father Stock, Mrs. Szudy and their eastern European charges in Munich, and you will see the early Church living visibly before your eyes, with its limitless charity, its lack of all human respect, and its charisma in relieving suffering. But the more you see, the more you realize needs to be done, and the more you are grieved that we Catholics in the U. S. have contributed so comparatively little for these great-hearted men and women to work with.

But spiritual charity is needed as well as material, or even more. The greatest spiritual charity we can afford at the present day is not, in a sense, charity at all, but common sense: viz., a loosening-up of the state of isolation under which the Germans are placed in the U. S. zone, quite considerably more than in that of France, if I may make a comparison. It is again an encouragement that the new directive knocks down some of the barriers which exist in the American zone to cultural and spiritual intercourse with the outside world:

You will permit and assist the travel into and out of Germany of persons useful for this [cultural] program within the availability of your facilities. You will also permit and assist, to the extent of your facilities, the free flow of cultural materials to and from Germany.

Let's hope these directives are put immediately into effect, and that—to take one example—exchanges and subscriptions of periodicals can be arranged without further red tape and ado.

The German "tourist" of mid-World-War days left an unpleasant memory in Western Europe. But the young people who will emerge today from their national concentration camp will, I believe, possess little of the former "tourist" mentality. They will come gropingly, timidly, to seek and find some sort of place in the new and rapidly crystallizing international world. Any policy with regard to Germany's future is somewhat of a gamble. But it is not even a gamble, it is world suicide, to leave the German people behind barbed wire in the

spiritual and cultural sense. And those who are working desperately to heal the religious illiteracy of Germany's youth need themselves the contact and assistance of those engaged in similar work in other lands. German trade-union leaders complain that Christian trade-unionism in their country suffers from a woeful lack of formation, *Heranbildung*, of German workmen, such as was provided formerly by the old *Volksverein*. All the more need for contact with trade-unionists in other lands who share their Christian social principles.

It is the writer's personal conviction that no adequate solution of Germany's problem will be found until wide-scale emigration is again made possible for the German

people. Until those doors of emigration are opened, the philosophy of chaos and nihilism will continue to exert a fatal attraction for the artificially cooped-up minds of the nation's youth. Shall Germany's surplus millions travel out, guided to production formed in habits of democratic self-respect, or will they break out in new and still more desperate adventures when the world's watchmen are once more asleep? Will we share our best



with them or our worst? Will our own enlisted youth, now among them as part of the occupying force, have left behind a memory of dissolute living, or shall we depart with a benediction? All these are matters of our own choice.

One thing, however, has become painfully certain. Unless we can release those minds from their quasi-imprisonment, the philosophy of communism will make its skillful way among them. It will appeal again to the desire to smash the world to pieces, come what may, so that it can be remodeled to the heart's desire. It will offer a release towards the East, if none can be found towards the West. It will fan embers of hate for Americans, and will speak a common language with nazi materialism and fatalism.

In the gathering dusk of the June evening the Pastor and I strolled around the neighborhood, and saw his school-boys gleefully piling rubbish from the bombed-out convent onto their truck and carting it off. "Making a playground for the children," he explained. We stood among the rectory's debris and gazed aloft to where his splendid library had been, full of books and works of art. "The good Lord has really worked a miracle," he said, "letting me get the lumber and bricks so we can start building again. It seems to mean now just hard work. Come again next year so we can sit and talk once more in the library."

Can Germany rebuild? We can depend on no miracles, but must work while it is still daylight. Unless we bring German minds out of the ruins, Germany's rubble-filled cities will be but a symbol of the vast destruction let loose upon the world.

# AMG and the churches in Germany

Dumont A. Kenny

Dumont Kenny, head of the Educational Department of P. J. Kennedy and Sons before entering the Army in 1942, was the first outsider ever invited to attend the Fulda Bishops' Conference (August, 1945), and is now Chief, Religious Affairs Branch, Office of MG for Hesse.

In scores of towns in Germany today it is not uncommon to see Protestant churches being used for Catholic services and, to a lesser degree, Catholic churches for Protestant services. In Pastor Niemoeller's own Dahlem parish church in Berlin, Catholic Masses alternate with Evangelical services every Sunday. During the past year a program of resettling some 750,000 German refugees and expellees, predominantly Catholic, among the 3,200,000 population of predominantly Protestant, overcrowded, war-damaged Land Hesse (in the U. S. Zone), was carried through to completion. In a country where marked denominational tensions have existed for centuries, Military Government was not unaware of the explosive potentialities of the resulting denominational readjustments. No explosion has taken place to date.

Instead, the two large charitable organizations, the *Hilfswerk* of the Protestant church and the *Caritas Verband* of the Catholic Church have coordinated their programs to a remarkable degree, stressing need rather than creed. Since the beginning of the occupation, the Catholic Bishop of Mainz and the Protestant church government of Hessen have been holding regularly-scheduled meetings in an atmosphere of informality and frank discussion. Reported incidents of denominational friction have proved to be isolated cases and strikingly few.

## CHURCH SUPPORT FOR OCCUPATION

Germany, since the time of the Thirty Years War, has been made up of sharply-defined Evangelical (Lutheran and Reformed) and Catholic areas. Ninety-five per cent of the population belong to one or the other of these two major denominations. In the late spring and early summer of 1945, Military Government found both denominations carrying on almost uninterrupted services. The proclamation of the Supreme Commander guaranteeing freedom of religious worship, its prompt implementation in law, and enforced respect for religious institutions by the Army were genuinely welcomed by all churches. Many clergymen of both denominations were active in the establishment of early local governments. Church support for the occupation government in the pulpit and elsewhere was, as a rule, voluntarily given in the interests of law and order. Despite some resentment by ecclesiastical authorities over the failure of the occupational powers to give them free exercise of all their former rights in fields not strictly religious, or immediately to grant them privileges on the basis of their anti-nazi record, the church authorities of both denominations voiced their willingness to cooperate fully with Military Government.

As a basis for such cooperation, a well-defined relationship of the occupation forces to the German churches was outlined in a number of Army policy directives. The

most important of these was the "Administration of Military Government in Germany," of July 7, 1945. Such directives underlined the fact that the function of religious groups, usually neglected in previous occupations, was not overlooked in preparation for this one. Considerable research and planning by a staff of education- and religious-affairs specialists had produced policy documents that were ready for adoption in the late spring of 1944. Intensive work went into an "Education and Religious Affairs Technical Manual," issued shortly thereafter by SHAEF to all Army echelons of command to carry out and administer. It is interesting to note that the importance of religious programs in the accomplishment of total occupational objectives was reflected in staff representation of this function at all levels of Military Government, excepting local *Kreis* or county detachments, and by an Allied Control Authority Committee for Religious Affairs at the Control Council level.

## OCCUPATION AND EDUCATION

Although the religious-affairs function is a separate branch in the British Zone, American planning recognized the close connection between the religious forces of Germany and the educational system. Previous to 1933, for example, four-fifths of all public elementary schools were denominationally controlled, and even today religious instruction is given in all schools in the U. S. Zone. The functions of controlling education and religious affairs have, as a result, always been performed by a single administrative unit. There can be no doubt that such planning and staff representation in this field have resulted in invaluable gains to the churches through the prompt reestablishment of their normal and legitimate position. At the same time the total Military Government program of reorientation and reeducation has been promoted by setting the churches in their proper perspective in the framework of the German social structure.

The establishment of the four zones of occupation did not, in general, affect the relationship of the churches to individual occupying Powers, since basic policy was identical, at least for the Western Powers. It did, however, have the serious and lasting effect of cutting church jurisdictional areas into sectors which remain extremely difficult to administer because of zonal boundaries. Thirteen of the twenty-five former Catholic dioceses in Germany are cut by zonal boundaries or by the new Polish frontier.

While varying degrees of emphasis, or interpretation, were placed on the religious-affairs function in the different zones, all parties agreed that the religious factor was one of sizable proportions and influence.

Ambassador Murphy thought that, besides establishing a reasonable economic situation, laying a sound basis

for a working democracy through a long-term period of control of German education, encouraging "grass-roots" democracy at local levels and supervising the rebuilding of German government along democratic lines, Military Government authorities should consider that "there may be reason to expect the released forces of religion to play their part in developing a democratic spirit." But one cannot speak of developing a democratic spirit in Germany without speaking of reeducation.

In any society, education takes place when there is sufficient impact on the mind of the individual. The home, school, church and place of work are generally considered to be the focal points for such impact. If one remembers that reeducation is a basic objective of occupation, and if one does not confuse mere instruction or formal schooling with education, then certain factors which might be grouped as long-term and short-term objectives become important.

For example, in terms of the total educational task in Germany, control of various information media such as press and radio are necessary and important short-term concomitants. Military Government has well-staffed Information Control offices to cope with this aspect of reeducation, as well as to encourage free development of these agencies as such. However, it must not be forgotten that these forms of contact and impact are, of necessity, limited by certain physical factors. No one of them, or combination of them, can reach the same proportion of the population as the churches reach weekly.

#### "CONFESSIONAL" OR "SIMULTANEOUS" SCHOOLS?

While it was not U. S. policy to impose the American system of Church-State relationships on German national life, certain emergency factors altered, at least temporarily, traditional relationships. Education was one of these. Previous to the Nazi regime, four out of five of Germany's elementary schools had been "confessional" schools—i.e., controlled by one religious denomination but financially supported by the state. Destruction of school buildings, shortages of teachers, books and transportation, together with the refugee influx in the U. S. Zone, made it a practical impossibility to set up the dual system required in many cases. A few "confessional" schools were established in the U. S. Zone, but the practical answer was found in the "simultaneous" school, a public school with a Christian basis where all pupils could receive certain hours of religious instruction per week from ministers or priests of their particular faith.

Despite some agitation by Evangelical and Catholic ecclesiastical authorities for a full return to the "confessional" school—a type which was allowed by Military Government directives—the majority saw the practical necessity for the "simultaneous" school, and agreed to support the provisional *Laender* educational ministries in this regard until the problem could be settled by vote.

Today the constitutions of the *Laender* of the U. S. Zone have expressed the decision of the people concerned on this question. The Bavarian constitution states: "Public elementary schools are either confessional or non-denominational." For Hessen: "As a rule, children of

every religious confession and philosophico-ethical ideology are educated together in all schools in Hesse. The sole reservation made herewith is that the situation that existed on January 20, 1933, and was afterwards modified, may be reinstated should the majority of those entitled to educate children in the school area so desire." The constitution for Wuerttemberg-Baden states: "The public elementary schools are Christian but non-denominational." In short, all *Laender* insist on religious instruction as part of the regular school program, while "confessional" schools *must* be one of two types allowed in Bavaria, *may* be allowed in Hesse where they existed in 1933, and are *not* allowed in Wuerttemberg-Baden.

With implementing legislation now being prepared for *Landtag* action in the various *Laender* in the near future, the churches are concentrating on what they believe to be the greatest danger to Christian education under their new governments: the lack of properly-trained Christian teachers. In a period of secular trend, more noticeable in Land Hesse than in the other *Laender*, the ecclesiastical authorities concerned have stated that the disturbing question of "confessional" versus "simultaneous" schools would have no significance if they were sure of the Christian example of the teachers staffing them.

#### FREEDOM AND SHORTAGE

Perhaps the greatest single source of satisfaction to German churchmen today is the reestablishment of freedom of the pulpit, which came as a welcome relief from Nazi persecution. But, at the same time, a major consideration of church authorities of all denominations is the acute clergy shortage now felt everywhere. Even more significant is the fact that normal replacement requirements, due to retirement and death of the older clergy, cannot be met. Added to this is the demand from established parishes without pastoral care (254 in Land Hesse), or from proposed new parishes made necessary by the refugee influx (e.g. the Diocese of Fulda requires 110 new parishes for its jurisdictional area alone). The absence of clergymen who are still required as Chaplains in prisoner-of-war camps aggravates the problem.

The real causes, however, go back to the heavy losses suffered by the German clergy during the war because of the Nazi practice of sending troublesome clerics to hazardous front-line duty, and the lack of replacements during the twelve years caused by systematic curtailment of the seminaries. The planning of seminaries and theological faculties at the universities is, however, in terms of selected, long-term standards of excellence; and very little is being done along the line of short-term "numbers" to meet the immediate demand.

In local matters, also, as a matter of policy, church property is not requisitioned by the Army except in cases of military necessity, and custody of a former church is given to the churches pending final establishment of title. Military Government officials have done what they could to reduce Army requisitioning of church property to an absolute minimum. Now, all but about one per cent of property requisitioned has been gradually turned back to its former owners.



## CONFERENCES FACILITATED

Besides implementing, in a practical way, policy concerning local problems, help has also been required in the matter of travel and church conferences. The serious disruption of the German transportation system, and the separation of Germany into four zones, made Military Government assistance imperative if "religious freedom" was to be anything but an empty concept. Believing that national church conferences were essential to the rebuilding of war-torn religious structures, the first major Military Government undertaking in the religious-affairs field was the facilitating of two major national church conferences. The annual Catholic Bishops' Conference, held in Fulda, August 21-23, 1945, and attended by all but two of the German bishops, was held in complete freedom and privacy. At Treysa, the last days of the same month, Evangelical leaders from all parts of Germany met, reorganized and unified under an executive council of twelve the "Evangelical Church in Germany." Similar travel facilities were extended to leaders of the Free Churches during the following months. Today such national conferences take place regularly.

In addition to the above, a policy of encouraging the German churches to reestablish their connections with churches outside of Germany has been followed. Travel for this purpose has gradually increased, from the attendance of Evangelical church leaders at World Council of Churches meetings in Geneva and participation of the German Catholic hierarchy in the Consistory at Rome, to recent visits of Pastor Niemoeller and Cardinal von Preysing to the U. S. Subject to fewer restrictions, the reverse policy of allowing American and European church representatives to enter Germany on a temporary basis has been an even more significant endeavor.

Certain other rights have now again been secured to the churches. Church youth groups, dissolved during the Nazi period, have been reorganized and are now numerically the strongest in the youth-activities field. Care has been taken in the various steps of reorganization and reorientation to see that no precedent be created for bringing such church work under the state. Free and parallel development is the goal.

Church publications, while suffering from the universal restrictions brought about by lack of paper, have increased to a fair proportion of the available paper supply. All denominations in the U. S. Zone have *Amtsblätter* (official organs). Sunday newspapers are being worked out on a basis of denominational statistics. In Hesse, for example, there is a ratio of one eight-page weekly paper for each fourteen of a given denomination. Two-thirds of all publishers in the U. S. Zone are licensed to publish religious literature. Pastoral letters have been issued by all churches as a matter of right, and never have been subject to any pre-censorship in the U. S. Zone. While neither encouraging nor discouraging the practice, Military Government directives permit the present system of payment of state subsidies to the churches, as well as the voluntary payment of church taxes through state agencies. The new constitutions indicate that this practice may continue.

One of the recurring complaints of German churchmen is that American authorities lack understanding of the position of the church in the German community as contrasted with the situation in the United States. Grateful for freedom to pursue their religious objectives, the Germans insist that their churches are institutions of a public rather than a private character, and that their legitimate functions extend into a wide range of secular matters, to an extent unknown in the U. S. Because the church and church interests are so deeply rooted in German public life, the satisfaction of their legal though partisan demands, while encouraging the democratic development of community life as a whole, has been the important diplomatic task of the education- and religious-affairs function at various levels of Military Government.

## ADVANTAGES OF COOPERATION

The need for interdenominational cooperation, learned during the days of persecution under the Nazis, worked to the advantage of the churches in the first two years of occupation. Joint programs of relief and welfare were operated in complete harmony. No friction of any kind resulted from clergymen of various denominations teaching religion in the same school.

The common Christian matters of adequate moral and political expression, church property, schooling, church taxes and finance were all handled jointly, with no traces of rivalry. There has not been, for example, a single reported instance of any denominational group attempting to influence the Hesse Ministry on its own behalf only.



The German churches have gone on record as protesting the present de-nazification laws, have asked for the release of all prisoners of war and have criticized the Occupation Powers for the hardships caused by re-settlement of the former Eastern German population.

They have led the fight on communism and the political left. Opponents of the churches claim they are supporting from the pulpit a major political party, the Christian Democratic Union, and that the Catholic Church is one of the more reactionary forces in Germany today. The churches, however, have refused officially to sponsor any political party, leaving political activity to the individual clergyman.

The churches have strengthened their hold on the hearts of many by their stand for militant Christianity as the only force which can withstand communist inundation. Church relations with Military Government, excellent at first because of their liberation from persecution, gradually took their present form of cooperative, watchful waiting for the basic policy decisions that will regulate the economic and political conditions of the new Germany—conditions that are essential to the social stability and order required for the implementation of their primary objective, the cultivation of positive Christian faith as contradiction to Marxist doctrine.

# AFL breaks with the past

**Benjamin L. Masse**

*The complementary roles of cooperatives and unions in the preservation of a free economy, discussed from the co-op angle in the issue of July 19 by Augustus Diemer, are here treated from the labor-union standpoint by Father Masse, AMERICA's Industrial Relations Editor.*

It seems a long time now since Walter Reuther, the dynamic young President of the United Auto Workers (CIO), shocked the nation's conservatives—in labor as well as in management—by insisting that profits and prices are proper subjects along with wages for collective bargaining. He was angrily accused, you may remember, of invading the sacred rights of management and of striking at the very roots of the capitalistic system.

It seemed to this writer at the time that this was the worst possible construction that could have been placed on his action, and a construction that was scarcely justified by the facts in the case.

It is one thing for a labor leader to say to management: "We have just as much right as you have to set the prices on the products we produce with the tools you control. Therefore, let us talk now about prices and profits as well as wages." And it is another thing to say: "The economic well being of the country requires that prices be maintained for the time being at their present levels. Now the workers, because of the high cost of living, need bigger wages, which we recognize, of course, are a factor in the cost of production. Accordingly, we demand an increase in our wages, but only conditionally. We realize that if you have to raise prices to increase our wages, the harm to the country will be greater than the harm we would suffer if our wages, and your prices, remained where they are. Therefore, we shall accept no increase at all, or a smaller one than we think we are entitled to, if you can show us that you cannot grant an increase without raising prices. We insist, in other words, that if you grant us a hike in wages, there be no offsetting increase in prices."

This second approach was the one selected by Mr. Reuther. He was directly concerned not with invading the rights of management, but with the economic position of both the workers for whom he spoke and the country as a whole. In the conditions existing at the end of the war, it was the official position of the Government that hourly wage rates could and should be raised without any increase in prices. In presenting his case to the officials of General Motors, Mr. Reuther, as a responsible leader of labor, merely adapted the general Government policy to the situation in his industry. In so doing, he was absolving his obligation to the members of his union. But he was showing also a proper concern for the common good, which organized labor is constantly exhorted to do and frequently accused of not doing. By thus acting, he can be said to have invaded the rights of management only on the double assumption that management, in setting price levels, is exclusively concerned with the rights of those who own the corporation, and that the workers, in bargaining for wages, have no responsibility whatsoever for the general welfare.

Neither assumption, of course, can be considered valid.

Long since ended, the argument over this issue has at the present moment only an academic interest. Those labor leaders who saw eye to eye with Mr. Reuther—and they were a tiny minority—were forced to give up the fight, and today nobody in organized labor appears to have any hope of protecting the jobs and living standards of workers by tossing the question of prices on the collective-bargaining table. The absolute right of management to determine price-levels, at least during peacetime, is now unquestioned, as President Truman's ill-fated attempt last spring to talk down prices and the present inflated state of corporate profits bear witness.

But Mr. Reuther's crusade has borne fruit nevertheless—and in a way he never envisaged. Not only is organized labor much more conscious today of the relationship between wages and prices than it has ever been before, but its more conservative wing, the American Federation of Labor, recently determined to do something startling about it. In an article in the July, 1947 issue of *Labor's Monthly Survey*, which has been too little noticed, the AFL frankly admits its loss of belief in capitalistic competition as a satisfactory regulator of the wage-price relationship and formally espouses consumers' cooperation as a necessary means of protecting the living standards of American workers and assuring full production and employment. This step marks such a revolutionary departure in the thinking of American labor, which hasn't changed much since the days of Sam Gompers, that I may be pardoned for describing it in some detail.

The argument of the AFL brain-trusters begins with three facts.

The first is that although production per worker from June, 1946 to May, 1947 rose at least two per cent, the workers' real wage fell four per cent. (From June, 1946 to May, 1947, according to Labor Department figures, average factory wages went from \$43.31 to \$43.86, a gain of not quite 17 per cent; but during this twelve-month period consumer prices rose 17 per cent.)

The second is that during the same period the price per unit of goods produced jumped 25 per cent, while the labor cost per unit advanced only 8 per cent.

The third fact is that between March and May, 1947, industry (mainly shoes, textiles, furniture and house furnishings) cut production and laid off 250,000 workers, while prices remained high.

These facts disturbed the AFL high command more than anything else except the Taft-Hartley bill. They not only showed that in a period of full production and employment the workers' standard of living could decline; they revealed that no force was at work in the economy which could maintain conditions necessary for continued prosperity.

For some time now, AFL thinking has emphasized the connection between purchasing power and employment. Consumers, it argues, buy two-thirds of the nation's product (the rest is bought by government agencies, business firms and foreigners) and three-fourths of all consumers are wage-earners or small-salaried workers. If these people don't have the money to take the goods produced off the market, there will be a surplus, then a cut in production, unemployment, still less purchasing power—and finally a bust. In the current high price level the AFL sees, then, an attack on consumer purchasing power and the first step downhill to depression.

Furthermore, and entirely apart from the dangers involved, to AFL economists these facts didn't make sense. They simply could not be true; that is, not in a capitalistic economy. Had not the AFL taken its stand last year with the National Association of Manufacturers, arguing that the answer to inflated prices was efficient production and competition? But now, after nine months of competition and increasingly efficient production, prices were still in the clouds and workers were being laid off! As *Labor's Monthly Survey* sums it up:

The American Federation of Labor has repeatedly said that the forces of competition would reduce prices when enough goods are produced to meet the demand. But today many factories are cutting production while prices hold at high levels. Spokesmen for government, industry and labor have repeatedly called for price cuts, showing that large-volume production at low prices is the way to progress, but to no avail. This year's experience has proved beyond a doubt that talk alone will not bring prices down. There has been no significant decline in the general level of either industrial or consumer prices this year.

What is the solution to this perplexing difficulty? Must the AFL give up its belief in competition and ever-increasing worker productivity as the answer to full employment and a higher standard of living? Not its belief in worker productivity, obviously. We can have more only by producing more. In competition, then, as the factor which brings a higher standard of life by forcing manufacturers to reflect gains in productivity in lower consumer prices?

At this confusing point, it seems that some one at AFL headquarters remembered a twenty-five-year-old story about fertilizers, and at once the union economists began to see daylight.

In 1921 fertilizer prices went sky-high and the farmers threatened to go broke. They couldn't use the expensive stuff and hope to make ends meet. So a few of them, in Indiana, conceived a plan. They decided to pool their orders, buy fertilizer materials at wholesale prices, and mix them together at home. Soon several hundred of their neighbors joined them, and the price of fertilizer promptly dropped thereabouts. The consumers' co-op—for that is what it was—was mixing at \$20 a ton the same fertilizer the manufacturers were selling for \$34.

But this was only the start. The members of the co-op decided they would never be secure until they manufactured their own materials. So instead of taking their savings as patronage refunds, the farmers kept them in the

cooperative and issued stock certificates. After a few years, what with new members coming in, there was enough capital to buy a small factory.

Today there are a number of fertilizer co-ops competing with the old manufacturers, and doing it so successfully that in some States, where the co-ops do twenty per cent of the business, the big manufacturers come to them and ask: "What is your price going to be this season?" And the co-ops say that that is up to them. If their prices are reasonable, the co-ops will go along. If not, they will undersell them. The result is that while industrial prices rose an average 28 per cent from March, 1946 to March, 1947, *the price of fertilizer increased only eleven per cent.*

And thus the AFL found an answer to its doubt: competition among producers was unable to do the job of keeping the wage-price relationship in line, but co-op competition with industry could. Hence the conclusion, which, if the AFL is really serious about it and its affiliates go along, will make economic history:

We have seen that competition by producers is not enough to bring down the price of workers' living necessities. We have seen also that an orderly downward readjustment of prices and an increase in consumers' buying power are essential if "full production" and "full employment" are to be maintained. By organizing as consumers in cooperatives we can mobilize our buying power to achieve these goals. When we own our own cooperative stores, credit unions, wholesales and factories, we can use wherever necessary the only effective means of reducing prices—that is, competition in the free market with other businesses.

And so the AFL proposes to capture by a flanking movement the stubborn position which Walter Reuther tried to take by frontal assault—some voice for labor in the price-and-profit policies of industry. Both agree that collective bargaining, as traditionally practised, is an inadequate means of protecting the jobs and living standards of American labor. And they agree for the same two basic reasons: the first is that collective bargaining cannot protect the worker's wage from inflation; the second is that collective bargaining cannot protect the worker from depression and unemployment. In other words, both agree that Gompers' formula—concentration on wages, hours and working conditions within the framework of the private-enterprise system—must be revised.

Mr. Reuther would change it by extending the boundaries of collective bargaining; the AFL by supplementing it. Since these approaches are not mutually exclusive—Mr. Reuther's UAW has experimented more with co-operatives than have most unions—it is quite possible, as time goes on, that labor will make use of both approaches, depending on circumstances. In any event the change will be gradual. Businessmen who may be disturbed by the AFL espousal of cooperatives need have no fears for the immediate future. In fact, they need have no fears for the long pull, either. For the year ending June 30, 1947, the three leading fertilizer companies, despite competition from co-ops, earned a fourteen-per-cent profit on their net worth. Not a killing exactly, but enough to keep the old profit system alive and kicking.



# Literature & Art

## Sentimentality and pose

John P. Sisk

It seems to be commonly believed that *The Razor's Edge* was one of the great motion pictures of the 1946 season. Yet it was by no means a great or "best" picture. In a sense it was even a "worst" picture—that in it the gap between pretension, or promise, and ultimate achievement was wider than in most films. Numerous reputable critics have commented on this fact. Even *Life* recently admitted that it had overestimated the film ("... it never really scratched deep into a potentially fascinating subject").

However, I do not intend to dwell at any length on the several shortcomings of this production. Instead, I intend to concentrate on a particular disease of the arts as it appears in a rather advanced stage in this picture. This is the disease of sentimentality and pose. I speak of one disease rather than two because, in *The Razor's Edge*, the two things so mutually sustain one another towards a single effect that they suggest more the symptomatic elements of a syndrome than separate ailments.

Everyone is familiar with the term "sentimentality," and everyone uses it with critical abandon, but not all of us use it in the same sense. Sometimes the user means to imply that something is very heavily charged with feeling and emotion, and is therefore objectionable. Thus for some people most poetry, even most good poetry, is sentimental. This, of course, is nonsense. No manifestation of life or art is objectionable simply because it is heavily charged with emotion, since in innumerable instances a heavy charge of emotion is strictly in line with the full significance of the manifestation.

More often the user of the word implies that the thing criticized is excessive in its display of feeling, or is mawkishly emotional: that there is a very perceptible disparity between the precipitating event and the affective response to it. The male critic thinks, by way of example, of women sighing and weeping over what is for him trivial and commonplace. This use of the term, while it is closer to the real meaning, is still unsatisfactory. It is unsatisfactory because it tends to judge displays of feeling and emotion on the basis of their quantity rather than of their value to the affected person.

In order to get to the heart of sentimentality one has to concentrate on what might be called its sales-appeal. That is, one has to see it as a love and cultivation of feeling and emotion for their own sakes. From this point of view the question of quantity is relatively of little

importance. The sentimentalist is the person who has discovered that feelings and emotions, even those evoked by the melancholy and the painful, can be pleasurable in themselves, and who after that discovery eagerly seeks out persons, places, things and relationships that tend to arouse in him the desired feelings and emotions.

The sentimentalist thus tends to develop a perverted sense of values. A means (the affective state that naturally accompanies his response to an event, and which teleologically is intended as an aid to his catching of the event's full significance) becomes for him an end. He abstracts from events the only things that interest him—the related sensations—and luxuriates in them. His appetite feeds upon itself. To one degree or another he is a diseased man who hugs his disease to his breast to keep it warm.

Now the pose, too, is a form of sentimentality, whatever else it may be. The poser is the man who luxuriates in the pleasurable sensations that can be gotten from an attitude; he relishes a certain concept of himself which he has, and which he may feel that others also have of him. The attitude may be that of a very charitable fellow, a very virtuous fellow, a very devil of a fellow with the ladies, a swaggering he-man fellow, a very clever and sophisticated fellow, a much-maligned and fate-buffed fellow, a tragically going-to-the-dogs fellow, etc.

Not only does the poser tend to be a fake but, if his chosen attitude is that of a very noble or very respectable variety, he is kept from doing anything really noble or respectable to the extent that he is a poser. If, for instance, he gets a great deal of pleasure out of thinking of himself as a deep-thinking person (and thinking of himself as being thought of as such), to that extent he is kept from being a really deep thinker.

Obviously, the sentimentalist and/or poser can be found in society of all degrees, and obviously most of us are sentimentalists and/or posers at one time or another, to one extent or another. Our ineluctable appetite for pleasure makes us that way. The inveterate need in us to feel ourselves persons of moment—often the inveterate idealist in us working upside down—leads us to pose before ourselves and before the world.

It may be that much of the time our poses and sentimentalities are minor and relatively harmless—that the resulting angle of refraction between ourselves and emotionable events is only a slight deviation from the straight line to them that hard emotional objectivity is. But sentimentality and pose are none the less the beguiling songs of the siren against which one ought to stop his ears.

So much for the terms themselves. Now, if a poet or novelist or playwright is a sentimentalist, his sentimental and topsy-turvy values will see to it that he turns out sentimental work. If he is a poser, his work will evidence

both his fakery and sentimentality to the extent that he is a poser. In either event he will purvey vicarious sentimental experience to his public. Or possibly he will be only a cog in a well-oiled machine that senses and panders to the public's indiscriminate appetite for sensation, and that works with a well-schooled eye to the public's most cherished poses (one of which is that of the glamorous person who, amid the allurements of this world, still seeks the philosopher's stone, his soul, life's Ultima Thule, the bare beauty which only Euclid has looked on, or what have you). In the latter case, that of the motion-picture industry, we frequently see the disease of sentimentality and pose in full blossom. The present example is *The Razor's Edge*, but it might be any one of a large number of films.

*The Razor's Edge* is not a fundamentally sound film that suffers from incidental sentimentality and pose. These things are integral to it. In its very conception it is a sentimental pose. It is the sentimental pose of the handsome, deep-thinking young idealist who, against a background of romance and social sophistication, hunts for the meaning to the riddle of life. It is further sentimentalized by the pose of the wonderfully sophisticated novelist who exudes quiet charm and suave cynicism as, with slightly world-weary eyes and well-bred disillusionment, he observes the human comedy; by the pose of the once virtuous young beauty who, consequent upon a domestic tragedy, is disintegrating physically and morally in Parisian dives and opium dens; by the pose of the wise and well-preserved dowager mother who, despite her advanced years, is not the slightest bit old-fashioned and who is at once dignified and quizzically *en rapport* with an undignified younger generation—and so forth.

The resulting dramatic events, as these posers relate to one another and to the life around them, are highly sentimental. The opening scene at the Chicago country club where the hero announces his intention of setting out on his spiritual quest, the episode of the unfrocked priest, Elliot Templeton's death-bed scene, the "miraculous" cure of the heroine's husband, and the episode in the Parisian dive where Sophie is discovered in her lamentable condition, are only a few that come to mind.

But by this time a barrage of furious objections ought to be anticipated. What in the world, you demand, is sentimental about the idea of a young man who decides to forswear the world for more important things? What is sentimental about the idea of a famous novelist who has seen through the foibles and absurdities of mankind and still remains a civilized gentleman? How can there be anything sentimental in the representation of such an authentically tragic person as Sophie? How can events so serious, philosophical, moving and noble in their ultimate significance by any stretch of meaning be conceived as sentimental? How can such an expensive production, so superbly and carefully put together, so capably acted, ever be dismissed as sentimental? Finally, what about the non-sentimentalists who enjoyed *The Razor's Edge*?

To begin with, there is nothing sentimental about these ideas, facts, episodes or people in themselves. The idea

of a young man turning from material pleasures to seek wisdom is obviously a serious and inspiring one. The idea of such a person as Sophie is a genuinely tragic idea. Even the idea of a posing, suavely cynical novelist is not a sentimental idea, though he himself may be a sentimentalist—just as the idea of Madame Bovary is not a sentimental idea, though she herself was a sentimentalist. Similarly, the various aspects of life represented in the film are in themselves as tragic, noble, comic, serious, tender, etc., as they are generally supposed to be.

But that is not the question. The question is the completely serious integrity with which a group of artists and artisans handles given material in a motion picture. The question is whether the makers of a film are through actual or sympathetic experience equal to a dramatic theme—whether, say, the whole film-making process is based on, and is all along the line faithful to, a deeply felt conviction of the importance and value of the urge that makes a young man turn from the flesh to cultivate spirit, or whether the process is based on a concept of this theme as a thrilling and pleasurable one, and at the same time a commercially valuable one.

If the latter is the case, the theme will be handled calculatingly, like any valuable commodity. It will be "staged" in the worst sense. It will be displayed for all it is worth, but at the same time displayed shallowly, because the displayers will know little about the theme beyond its sales-appeal—which is only the sentimental thrill that traffic with the theme affords. Nor do the possibilities of sentimentality decrease in proportion as the theme handled becomes more tragic, noble or sublime. They might even become greater. Sentimentality is as susceptible to refinements as any other pleasure.

So it is, then, that *The Razor's Edge* seems to me unmistakably sentimental and "posy." From beginning to end the impression never leaves one that it was contrived and tailored by people who had little regard for the nobility of its theme, as such, but who were professionally aware of how attractive this theme was to the public, who in turn valued the theme chiefly as a means to sentimental pleasure—the thrill of the noble and the serious and the thrill of vicariously posing themselves through the picture's noble and serious situations. The sentimentality of the film's conception helped to make posers out of several of the chief characters, and the posing portrayal of the characters, in turn, gave the film greater sentimental value for the public. It was a piece of expert exploitation all the way around.

The contrived and bogus element in *The Razor's Edge* was further indicated in the jazzed-up treatment of the theme that four million dollars made possible. It is to be presumed that a shipping-clerk, Larry Darrell, who unspectacularly seeks the answer to the riddle of life without ever leaving Hoboken is of little interest, either



in himself or in his spiritual search. But place him in a country-club-Paris-Tibetan-lamasery milieu and shed around him the glamor of sex, cosmopolitan social life and underworld debauchery, and immediately his spiritual odyssey is a matter of passionate interest. To be sure, an artist is free to work out his theme in any social milieu he thinks proper. But one suspects that neither the movie-makers nor the public (nor Somerset Maugham) would be interested in an unglamorous and more probable spiritual quest—a further indication that it is not the inspiring theme but its entertainment value that is the important thing. I hazard the opinion that a real Larry Darrell would be an extremely unprofitable and dreary person, cinematically speaking—and that until the movie-makers become themselves somewhat like a real Larry Darrell, the best they will be able to do is sentimentalize him.

Undoubtedly, many people who are not sentimentalists found the picture noble and inspiring, for the noble and inspiring things have a way of glimmering through even sentimentality. Possibly, too, it is better to be sentimental about noble and inspiring things than about ignoble and uninspiring things.

A motion picture, just as well as a poem or a novel, may be sentimental and "posy" in whole or in part, and yet, aside from these defects (which remain serious ones), it may be excellently done and may be a source of considerable esthetic pleasure, even to the non-sentimentalist. For the non-sentimentalist the sentimentality in the picture may transpose back into healthy emotion, by reason of being for him an articulation of experience at once meaningful and emotionally healthy. At the same

time, a somewhat reversed state of affairs may be the case with the sentimentalist. That is, his reaction to what is emotionally authentic and sound may nevertheless be sentimental.

Clearly, the test for sentimentality in art is neither as simple nor as certain as the test for slag in a piece of ore. The trouble is that in art, as well as in life, the way of sentimentality and pose is the easy way. By the same token it is everywhere, and has all the sanctity of the things that are everywhere. Then the sentimental imitation mixes with or blends into the real thing almost imperceptibly. The question often becomes as complex as the artist-art-spectator relationship itself.

But sometimes the motion-picture industry obligingly makes the test relatively easy. That is, it frequently turns out a product that still shows the markings where it was cunningly tooled for a well-estimated market. These markings betray the efficiently machined art-factory. And how often has the art-factory in any place at any time been able to avoid the contrived and the sentimental?

Certainly not in *The Razor's Edge*. Four million dollars and Twentieth Century-Fox ought to have been capable of better stuff. But, on the other hand, that may be the trouble. Possibly by the time any noble or inspiring theme works its way through four million dollars and an industry as rich as Twentieth Century-Fox it will always come out merchandise, more or less. And there is only one thing you can do with merchandise: make it attractive for the buyer. But *caveat emptor*! Since the time the Cro-Magnons painted mammoths in their limestone caves, whenever art has been merchandised it has contracted the disease of sentimentality and pose.

## Books

### *Good tool, not gospel*

#### THE SHAPING OF THE AMERICAN TRADITION

Louis M. Hacker and Helene S. Zahler (eds.). Columbia University. 2 vols. 1247p. \$7.50

This beautifully bound set has grown out of the requirements of the Contemporary Civilization course at Columbia College. Louis M. Hacker, author of *The Triumph of American Capitalism*, has written the text. He and Helene S. Zahler have jointly edited the selections from pertinent documents illustrative of different phases of the development of American civilization, period by period.

Except for Part One and Part Six, introducing each volume, each period is handled according to a uniform pattern. Professor Hacker writes a rather

comprehensive "Introduction" summarizing the salient features of the period under consideration. Then he writes a short study of some figure singled out as representative of "The American Mind" in that period, followed by a selection from the writings of this Thinker. The same form is used for each thinker presented: a short text by Dr. Hacker with an illustrative document. The third section treats "The American Scene" in the same way; the fourth, "American Problems"; and the fifth, "The United States and the World." In all, the two volumes comprise eleven parts.

It will be seen at once that, although most of the work consists of illustrative selections from primary sources, Hacker has himself composed eleven rather lengthy Introductions, which in the two-column format add up to a volume of history. Besides, he wrote as many one- or two-page introductions to individual documents as he thought necessary to clarify the place assigned them in "the shaping of the American tradition." Actually, the documents far

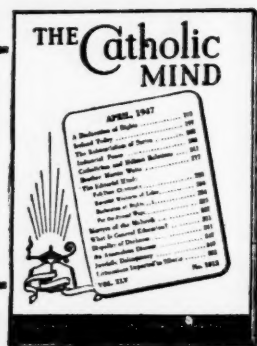
outweigh even this heavy accumulation of text because they are printed in much smaller type.

Much more space is allotted to the sections on "American Problems" than to the others in each part. Fifty pages of text and documents are devoted to this section in the part dealing with "Establishing the New Republic." It would be hard to find a better summary of the Hamiltonian economic program than the one Hacker has composed in his "Introduction" to this part, and illustrated under "American Problems."

Or take Part Eight on "Unrest and Expansion in the Nineties." Here the section on "American Problems" gives selections from the writings of such spokesmen of discontent as William Peffer, Henry Demarest Lloyd, Ignatius Donnelly (whose thought deeply influenced Monsignor John A. Ryan's), and John DeWitt Warner. We too easily imagine that economic unrest in this country began with the Great Depression. Its roots are much deeper, as these documents show.



## HIGHLIGHTS FOR THE MONTH



*in Catholic thought  
in Catholic writing*

**SELECTED** to save your reading time and to add to your reading importance, these articles, reprinted in full in the August **Catholic Mind**, are representative of what you will find every month:

**UNITED STATES OF EUROPE**  
Winston Churchill

**RELIGION AND PSYCHIATRY**  
Frederick Rosenheim

**PRIESTS FOR RUSSIA**  
John J. Keegan, S.J.

**RACKET OF RED LEADERSHIP**  
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**STATEMENT ON DISPLACED PERSONS**  
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The selection from Wendell Willkie's *One World* gives an idea of how far up-to-date the volumes take the reader. The whole of the last part is on what is called "The Third American Revolution," which occurred under President Roosevelt.

It is, of course, very easy to find fault with a great anthology of this type. It follows a pretty secularistic line of thought throughout. According to Hacker, "the Catholic Church had taught that man was born and lived in sin; and that it was his pride (the greatest of human failings) that prompted him to improve his worldly station" (I, 5). What he means by saying "lived in sin" will baffle a theologian.

Again, Hacker asserts that our government was founded, not as a "democracy" but as a "republic" (I, xxi). Merely citing Charles A. Beard as his authority does not obviate the fact that neither term ever had a very clear meaning, and that a "republic" could just as well be a "democracy" as not. And when he speaks of "the natural law which Jefferson, obtaining the notion from John Locke, embodied in the Declaration of Independence" (I, xxi), he takes no heed of the fact that Carl Becker in his *The Declaration of Independence* showed that the colonists could not have derived their concept of natural law from Locke.

This is only saying that no single scholar can know everything, that Professor Hacker's special field is economic history, and that his *The Shaping of the American Tradition* reflects his own point of view. Such inevitable shortcomings do not detract from a really monumental piece of work. They mean no more than that it should not be regarded as a gospel, but as a tool.

ROBERT C. HARTNETT

*Achievements offset deficiencies*

**THE CHALLENGE OF INDUSTRIAL RELATIONS**

By Sumner H. Slichter. Cornell University Press. 177p. \$2.50

In November, 1946, Professor Sumner H. Slichter of Harvard addressed himself, in a series of six lectures at Cornell University, to the thesis that the rise of labor unions during the past decade and one-half constitutes an epoch-making change, and that upon their choice of policies depends a good part of the country's future. The unions, numbering now about fifteen

million workers, are no longer underdogs, the author argues. They are seats of power—"of the greatest private economic power in the community."

In reading this book, the reader must bear the thesis constantly in mind. Else Dr. Slichter, whose position might be defined as middle-of-the-road, may seem to be anti-labor, at least in the sense that he ignores the problems created by the existence of other powerful groups in our economy. But anyone who writes the following lines is not intent on making labor the goat of all our difficulties:

A great responsibility for the basic nature of union policies rests upon employers, because the policies which employers pursue toward unions are a major determinant of the policies which unions pursue toward employers. Some unions and some union leaders, of course, have such fixed and unalterable objectives and methods that no change in policy on the part of employers would have much effect upon the behavior of the union. Nevertheless, as a general rule, the employer who seeks to build up goodwill and cooperation by treating the union with consideration and by showing a sincere interest in its problems will arouse a reciprocal spirit of goodwill in the union representatives and reciprocal interest in the problems of his business.

As Dr. Slichter sees it, the rise of trade unions to a position of power has created six separate groups of problems: the effect of unions on business management, the economic consequences of union wage policies, the effect of unions upon the rights and duties of rank-and-file workers, the effectiveness of collective bargaining as an instrument of industrial peace, the effect of union power on the community and the impact of unions on the political life of the community. Skipping the last of these problems, the author deals with all the others clearly and succinctly, his aim being, as he states in the Preface, "to define and open issues rather than to reach definitive conclusions." Though the chief merit of this work lies in the lucid exposition of issues, many of the conclusions, definitive or not, which Dr. Slichter sets down should not be held too cheaply. While extremists in both labor and management will be inclined to quarrel with them, they will frequently commend themselves to the vast majority of the earnest men who are writing the industrial history of tomorrow in the strivings and stumblings of today.

On the main point, Dr. Slichter is

confident and unequivocal: the achievements of collective bargaining, even in its present undeveloped state, offset what he claims are its deficiencies: the tendency to distort production, by causing articles to be produced that, under a free market, would not be produced, and *vice versa*; the tendency to bring about wage-distortion unemployment; and the tendency to limit the volume of investment opportunity. Here is his summary of collective bargaining to date:

One must concede, after reviewing the provisions of trade agreements, that collective bargaining in general has done a good job in bringing about a better balance in the consideration given the interests of consumers and the interests of employees in the process of production. One must concede also that collective bargaining has stimulated more alert and dynamic management and better managerial practices more frequently than it has hampered management and interfered unduly with managerial discretion. The most important potentialities of collective bargaining for business management, however, are still to be realized. They are better communication between employees and management and better understanding of each other's problems. Relatively little progress has been made in this matter, but one may confidently predict that it will be made.

With Dr. Slichter's eleven rules for collective bargaining and his shrewd suggestions to both labor and management on getting along with one another, probably no one will disagree; and the professional leaders of labor should be especially grateful for his realistic treatment of democracy in unions. On this point there has been too much utopian thinking, notably in Congress.

The author, however, is certainly wrong when he calls the right to strike a privilege. It is a real right, even though its exercise is limited by the rights of others, and by the rights of the community. He is wrong, too. I believe, in denying to all government employees the use of the right to strike. Reserving the privilege to disagree with his criticism of union wage policies, one can readily assent that more economic intelligence and less economic force is needed in wage bargaining—on both sides. We are entering an age when all organized economic groups must think at least as much of the general welfare as they do of their special interests. Otherwise we are headed for increasing government control and eventually for dictatorship.

BENJAMIN L. MASSE



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**REPORT ON THE GERMANS**

By W. L. White. Harcourt, Brace. 260p. \$3

This book claims that it opens for the first time doors which, in reality, have long been opened. White is not the first American writer who dares to defend the Germans against indiscriminate reproaches. Fortunately there are very few Americans who believe that the Germans ought to be dealt with as a pariah people which must be kept in strict submission, and which must be punished again and again for its collective guilt. Not only the fact that the Soviet Government's policies now appear as World Menace Number One has led to a differentiation between the Nazi masters and the German people. This differentiation has always been made, even when the occupation of such concentration camps as Buchenwald proved to doubters that the reported atrocities were not merely bad dreams.

In any case, the never-popular Morgenthau plan, which tried to protect the world against aggression by "pastoralizing" Germany, is dead today. The prevailing policies clearly tend—and they correspond to public opinion—to find ways for the restoration of German production, for ending German food scarcities and for restoring to the German people a belief in a somewhat better future.

But despite the fact that he does not present startling revelations, W. L. White proves to be a first-class journalist and reporter. He knows Germany from sojourns in prewar days and during the war before Pearl Harbor. He gives good descriptions of the various types of Germans and of their reactions to the Hitler regime. Even an official of the propaganda ministry appears as a very complex character whose loyalty and acceptance of the regime are very dubious. There are interesting stories about the fate of the Jews in the Third Reich. White shows here how dangerous easy generalizations are. Many Germans (also members of the Nazi party) were repelled by the extermination policies or refused to believe in their existence; on the other hand, White also remarks that if Germans are today faced by the story of the extermination of millions under the Nazis, they invariably start to talk about the bombing of their cities.

These chapters on various German types contain many apparently contradictory impressions and statements;

but that increases their value. White manifestly pictures the many-sided reality and does not press it into a preconceived scheme. The objectivity of Reporter White is shown by the fact that his impressions can be interpreted in quite another way than he interprets them. He apparently believes that the confused Anglo-French policy between the wars is mainly responsible for the rise of Hitler. Only occasionally does he mention some German psychological features which explain the rise and maintenance of the Hitler regime. He mentions a very brave, decent man who executed almost inhuman orders without hesitation. This German simply regarded it as his duty to fulfill orders, though he disliked them intensely.

The last part of the book is a general discussion of the errors of American war and postwar policies. This contains many intelligent statements—for instance, on the catastrophic consequences of American demobilization, on the ruthlessness of Soviet policies. But these reflections on our time remain somewhat superficial and are not always convincing, despite the good intentions of the Wilson-admirer White. Mr. White should have ended his book with statements on the Hitler regime and the German people made by some representative Germans of our time. How revealing would it have been to read reflections on the character and fate of the Germans by such men as E. Kogon, the editor of the *Frankfurter Hefte*, or the leading German philosopher, Karl Jaspers, or the conservative diplomat, U. von Hassel (executed as one of the conspirators against Hitler in 1944) or Father Pribilla, S.J., whose articles on German responsibility in the newly resurrected *Stimmen der Zeit* are perhaps the most objective statements of the German case. These last articles avoid cheap, unfounded, general accusations which do not take the mechanics of totalitarianism into consideration, as well as a tendency to excuse everything the nation has done.

But despite the fact that White's interpretations are not as good as his descriptions, the book deserves to be read for its presentation of valuable material. Mr. White does not hesitate to mention mistakes of the occupying forces. He seems opposed to the failure to discriminate between Germans: all Germans—Nazis and victims of nazism—were excluded from many facilities of the occupying forces. He also believes that the denazification policy is much too schematically organized.

WALDEMAR GURIAN



**EDWARD KAVANAGH: CATHOLIC, STATESMAN, DIPLOMAT FROM MAINE, 1796-1844**

By William L. Lucey, S.J. Marshall Jones Co. (Francestown, N. H.). 270p. \$3.50

The visitor from Mars in 1835 would not have expected to find a Catholic being sponsored for the United States Senate by the people of Maine in the year of the burning of the Charles-town Ursuline Convent. Yet this happened. It is not less surprising to behold, at the height of the Know-Nothing movement, the same Catholic occupying the gubernatorial chair of the youngest New England State. The paradox constitutes a double tribute—to the people of Maine, who were too American to permit religious differences to blind them to true worth in political aspirants, and to a man who was good and great enough to win the respect of those who could not sympathize with his religious beliefs.

The man was Edward Kavanagh, of Irish immigrant ancestry. He was born in Damariscotta, Maine, in the last year of Washington's second administration, and he lived through and acted a part in the glowing pageant of Young America before the skies darkened and the wind rose in the South and North. From the late twenties until his death in 1844 he was one of the most active and trusted politicians of his State.

A full-length and very striking portrait of this really unique figure in our national and Catholic history has been achieved by the author with complete documentation and considerable literary grace. Father Lucey has told the saga of Edward Kavanagh in all its interesting detail, against the exciting backdrop of Jacksonian and Whig political conflict. In an era when the party of Jefferson was struggling with an advanced case of schizophrenia, while the country sought (with little success) the answer to the crucial question, what is democracy, Kavanagh was one of those who kept his political sights and his political goals steady. Nor did he neglect to play his part in American diplomacy of the period. As *chargé d'affaires* of the American Legation at Lisbon he concluded and signed our first treaty with that country. He was also a member of the Maine Boundary Commission which helped Daniel Webster nearly to redeem a presidential administration preeminent in barrenness of achievement.

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He worked with or knew intimately many of the outstanding figures of the age. Calhoun, Jackson, Webster, Longfellow, Orestes Brownson and the great churchmen Carroll, Cheverus and Fenwick, are very much a part of his life story.

For historians of the Catholic Church in this country, Kavanagh's career comprises an impressive list of "firsts." He was probably the first Catholic to sit on a New England school committee; he was the first New England Catholic to be elected to a State legislature, the first to represent his State in the lower house of Congress, the first to receive a major appointment in the American diplomatic service, the first to be considered for the United States Senate and, his climactic honor, the first Catholic of New England to become governor of a State.

Father Lucey has handled adroitly and prudently his extensive source materials. The monograph, in substance and format, is a most creditable performance. It is to be hoped that the author will continue his scholarly evocations of other great Catholics who were also—largely because of their Catholic mind and spirit—memorable public servants.

J. T. DURKIN

#### BEND SINISTER

By Vladimir Nabokov. Henry Holt and Co. 242p. \$2.75

The ingredients of this political nightmare-fantasy are: Professor Krug; his small son David; the dictator Paduk; and sundry minor officials, professors, storm-troopers, etc. The ingredients are mixed in this way. Shattered by the death of his wife, Professor Krug attends a faculty meeting at the university which has been closed by the terror regime. A reprieve will be granted, if the Professor will sell his freedom-loving soul and capitulate to the regime. He refuses, despite entreaties (the professor is world-renowned), and is summoned to an interview with the terrible Toad, once Krug's despised schoolmate. Paduk himself. Later, to save his son, Krug calls for the paper, ready to sign; but some over-zealous hatchetmen of the regime have prematurely disposed of the boy in a disagreeable way. The author steps into the story and mercifully causes poor Krug to go mad. The professor is finally shot while lunging at the frightened Toad.

The story is handled as a semi-fantasy with the literary equivalent of

startling stage effects and lighting. The result would have been more successful had Mr. Nabokov's curious English been less in the way. He writes in opaque clots of words which repeatedly block the efforts of a reader who lacks the leisure to allow the author's metaphors "to pupate quietly in the alluvium of the mind." Nor is it easy to see the purpose of such inserts as the *causerie* on Hamlet, faintly reminiscent of the Dedalus-Eglinton conversation on the same theme in *Ulysses*. One scene, however, is excellently carried off—the interview between Krug and the Toad. The entrance of the parrot with a note in his beak to admonish the disrespectful Krug is worthy of Gogol.

Should Mr. Nabokov succeed in shaking down his English at some future date, he will find sympathetic readers glad to try him again.

J. G. BRENNAN

#### COMRADE FOREST

By Michael Leigh. Whittlesey House. 339p. \$2.75

#### FOUR STARS OF HELL

By Laurence Critchell. McMullen. 338p. \$3.75

The casual and/or innocent reader may not know it, but the fact remains that there still exists an acute paper shortage. The publishers of this fiction of Mr. Leigh's have noted that the book has been produced under that circumstance. They also tell us that Michael Leigh is an Irishman resident in England; and, of his several books, *Comrade Forest* is the first to appear on this side. Thus we are introduced to the writer by a tale of a band of Soviet guerillas, based upon the doings of an actual Russian woman and her fellow-fighters. The underlying (and overlying) theme of the book is hate: the enemy is hated at all times, and what the comrades feel for one another is a peculiar mixture of bitterness and apathy. Belabrukhova, a sort of Soviet Joan, seems to me the least charming fictional female since the far-off days of the heroine-villainess of *Vanity Fair*. And, to add to the general frigidity which the snow brings to the reader, are the footnotes explaining Russian words, many of which need not be defined at all so far as the narrative is concerned. Mr. Leigh adds the exasperating habit of listing half a dozen names, when the well-known "they"

would serve better. I believe the publishers are quite justified in telling us that the writer's style is his own. I disremember having ever seen anything remotely like it before in my many years of reading and reviewing. It well may be that the Russians should monopolize the Russian scene.

The author of *Four Stars of Hell* was a Captain in the Infantry and is now Administrative Assistant to the Under Secretary of War. I do not know where Mr. Leigh was, but Captain Critchell was a paratroop officer and speaks as one having authority. Mr. Leigh's fictional treatment of the guerilla fighting in the Soviet contains very little emotion and less technique, and both ingredients are essential to a novel of any pretensions. The Critchell volume is something else again. It does not pretend to be anything but an account of the stellar role that airborne infantry played in the recent war. We are told on page 10 that "the parachute school was, perhaps, the only Army school that was tougher than legend reputed it to be."

From Captain Critchell's very good reporting, there is little reason to doubt the rigors of the school or the courage and resources of the paratroopers. Everything rings true, and the story is thrilling, certainly. It is my opinion that the book might have been cut but, to that large group of readers who dote on war-material, there will probably not be nearly enough to suit. The publishers have shown remarkably good sense in not comparing Critchell's reportage to that of anyone else. It is O. K. as is.

RICHARD PRICE

## The Word

WHEN THE CHURCH FIRST began to convert the world to Christ, the laborers were few indeed, the vineyard vast and fallow. The Holy Spirit, therefore, illustrated and ratified the apostolic preaching with confirmatory miracles designed to shake the pagan world out of its spiritual grossness and to prepare men to listen respectfully and receptively to the Good Tidings of salvation. Thus Barnabas and Paul, reporting on their missionary journeyings (to the "apostles and presbyters" in Jerusalem) told "of the great signs and wonders that God had done among the Gentiles through them" (Acts 15: 12). Prominent among the "signs and

wonders" which accompanied the early dissemination of the seed which is the Word of God were those divine gifts and extraordinary endowments called *charismata*. Paul mentions them in the epistle for the Mass of the tenth Sunday after Pentecost, listing nine—among them the gifts of healing, working miracles and prophecy.

These spectacular gifts, rather common in the early days of struggle, have for the most part been withdrawn in our day. But, as Paul writes: "there are varieties of gifts, but the same Spirit; and there are varieties of ministries, but the same Lord; and there are varieties of workings, but the same God who works all things in all." The changeless Trinity still operates in the individual soul; the timeless, supernatural dynamism of grace goes on undiminished. But though a Lourdes, Guadalupe or Fatima may jolt us out of our ordinary spiritual torpor for a while, the tragic fact is that normally we are insensitive to the incredible supernatural activity within us.

Now one adverts to that kind of thing only in prayer or periods of quiet thought; and for most of us such interludes are infrequent. Father Plus quotes the sage remark of René Schwob: "The present age has lost the secret of solitude." We romp riotously along on what Lewis Mumford called a plane of "hilarious anesthesia." We fear the dark halls of our own hollow interiors; we are a generation which "goes places and does things." La Bruyère puts it bluntly: "Our whole trouble comes of never being able to be alone: hence, gaming, dissipation, wine, women, uncharity, envy, forgetfulness of oneself and of God." Even on the natural plane, a nation peopled by mindless mobs is in perilous plight, as Carlyle remarks in praise of "noble, silent men," of whom he says, "a country that has none or few of these is in a bad way." Supernaturally, such noisy superficiality is fatal indeed. "Millions may hurry along the streets of great cities absorbed in their business or pleasure or sorrows with never a thought of God," Pius XII lamented last year, "yet the only True God is no less real; it is He Who sustains them in their existence."

Yet even now we reserve to nuns and monks the idea of recollection, the deliberate advertence to the presence of God, the conscious cultivation of an interior climate of silence and serenity in which the inspirations of the Holy Spirit can be heard, a constant cloister-

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is the Father Graham of the much read Graham-Lucey-Burke combination, authors of the two preceding America Press pamphlets on the United Nations, *Hope for Peace at San Francisco* and *Our Way to Peace*. He is a contributing editor of *America* and a member of the Research Section, Institute of Social Order. Father Graham attended the San Francisco Conference, the Assembly at London, and is now abroad for the European session of the Human Rights Commission at Geneva. Those who have not been previously introduced to his writing style will find it authoritative and immensely readable. Those who know his books and articles will welcome this newest report on the subject for which he is best known.

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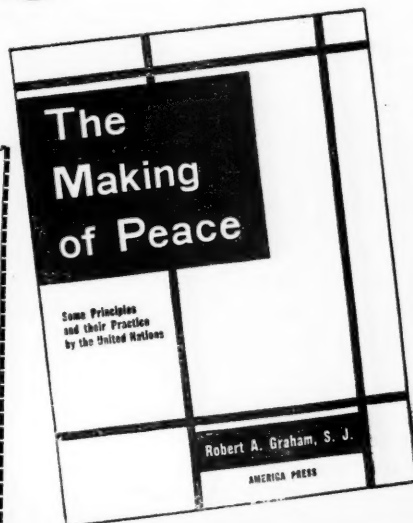
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ing of the heart against the thronging clamors of the outside world. "Silence alone reveals the depths of life," wrote Maurice Zundel, and it is vitally important for each of us to withdraw occasionally from the world of rockets and roaring motors, screaming radios, black headlines and red sensations, to rest a while in the desert places of our own hearts.

"With desolation is all the land made desolate: because there is none that considereth in the heart," wrote the prophet centuries ago (Jer. 12:11). Contrast with that Our Lady, mother and model who "kept in mind all these words, pondering them in her heart" (Luke 2:19).

Many of us alternate between the merely vacuous and the positively vapid. We seldom or never raise our minds and hearts to God or advert to the Trinity within the soul which is in the state of grace; we walk as blind, dumb aliens through the supernatural wonders of the world within us, the world of God, of grace, of glory, begun here on earth and consummated in Heaven. WILLIAM A. DONACHY, S.J.

## Films

**I WONDER WHO'S KISSING HER NOW.** Joe Howard was a popular composer who flourished at the turn of the century, an era with a definite affinity for Technicolor, so he was an obvious choice for inclusion in the cycle of biographical musicals. His songs are presented with increasing elaborateness and diminishing charm against varying backgrounds as his rise in the theatre takes him from honky-tonk vaudeville turns to expensively accoutred Broadway shows. The real-life counterpart of the film's hero was married seven times. This would never do on the screen, so the authors have imagined a naive young man whose difficulties stem from disinterest in financial details and a habit of falling in love with beautiful but scheming actresses who use his simple-minded devotion for personal aggrandizement. Matrimony does not come upon the scene until the last reel, when he finds that he reciprocates the long-secret love of the girl from back home, whom he had always looked upon as a sister. Mark Stevens, June Haver and Martha Stewart are featured in this handsomely mounted, innocuous and duller than

usual family musical. (*Twentieth Century-Fox*)

**THEY WON'T BELIEVE ME.** Robert Young joins the growing list of leading men who have rebelled against type-casting by undertaking to play "heels." His portrayal of a morally bankrupt weakling whose passion for philandering is exceeded only by his love for his wife's money is sternly unsympathetic and vividly credible. Excellent supporting performances and some incisive dialog give stature to a thoroughly unpleasant story. However, the film would have had more suspense if the leading character had been less predictably committed to always choosing the wrong path. Retribution, which finds him despairing of acquittal when charged with a murder he did not commit, is brought about by a trick of fate, though it would have been more effective if precipitated directly by character weakness. Susan Hayward, Rita Johnson and Jane Greer are variously concerned in this study of base emotions which momentarily loses its anti-septic detachment when dealing with a supposedly high-minded girl who "doesn't want to break up a marriage" but is quite willing to accept the *fait accompli*. (*RKO*)

**CRY WOLF.** It is apparently very bad form to demand logic of psychological melodramas. The glaring inconsistencies, then, in this tale of a scientist who is suspected of being a fiend defrauding and mortally abusing a niece and nephew can perhaps be overlooked. Much more serious is the stamp of approval which his ultimate emergence as a long-suffering altruist guarding a tragic family secret puts upon some illegal and questionably moral lines of action—for example, conspiring with an undertaker, a doctor and a court of law to document the death of his insane but very much alive nephew. The uncle also goes on the record with some authoritative-sounding statements on the nature and treatment of hereditary insanity, which seem to this unmedical observer to be misleading and fallacious in the extreme. The unsavory tone is augmented by an involved marriage and divorce-for-inheritance arrangement. In sacrificing objective truth to achieve synthetic thrills, this film, starring Errol Flynn and Barbara Stanwyck, is a prime example of irresponsible movie-making. (*Warner*)

**SLAVE GIRL.** Superimposed on a monstrously inept picaresque tale of

intrigue in the days of the Barbary pirates, is a running commentary by a camel with a twentieth-century Brooklyn accent. This self-conscious device was designed to suggest conscious burlesque, an insupportable contrivance made unimportant by the fact that the camel and the story run a dead heat for preeminence in dullness. Yvonne de Carlo and George Brent are featured in a film that is *adult* by classification alone. (*Universal-International*)

MOIRA WALSH

## Theatre

**FIRST NIGHT JUKES FAMILY.** Perhaps I ought to mention, for the information of the younger readers of this column, that the Jukes family has no connection with the corporation that collects the rental for the juke-boxes that grind out swing music and hill-billy songs in taverns, poolrooms and other emporia of recreation. The Jukes were a family of criminals, paupers and halfwits who became a sociological case history. Their contemporary descendants, Maxwell Anderson once asserted, are the gentlemen who write drama criticism for the New York press.

Under the title, "A Critique on the Jukes Family," Lee Somers contributes a thoughtful article to the August *Esquire*. "That fabulous invalid, the theatre, has survived all manner of vicissitudes," says Mr. Somers, "including depression and war. . . . The fatal blow for the invalid, however, may come from those who should be its friends." Mr. Somers then proceeds to accuse his fellow critics of exhibitionism, bad judgment, bad taste and other delinquencies.

It is rather likely that the critics are not as black as Mr. Anderson and Mr. Somers have painted them. But they do come up with some screwy notions when they write their reviews. The recent revival of *Rip Van Winkle*, the first in forty-two years, presents a convenient illustration.

The New York *Herald Tribune* reviewer complains that the play "has not been revitalized in terms of the modern theatre." I wonder if any art critic has ever had the effrontery to suggest that a portrait by Reynolds ought to look like a lithograph in *Life*, or if any music critic has ever hinted that an oratorio by Bach would be

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more intelligible to a modern audience if it were "revitalized" in terms of Gershwin. I doubt it. Such gaucheries occur only in drama criticism.

The New York Times reviewer declares: "Whatever charm there may have been in *Rip Van Winkle* adheres to *Harvey* today. Let's not start digging up the graveyard." That statement means, if it means anything, that the Times reviewer is against revivals. If he had been living in Paris in 1900, and writing for *Le Temps*, he would have disparaged a revival of *Romeo and Juliet*, because only a few years earlier Rostand had written *Cyrano de Bergerac*, a play with a balcony scene. So why should anybody revive a Shakespearean play with a balcony scene? "Let's keep out of Elizabethan graveyards," he would have said. When *Cyrano* is produced, *Romeo and Juliet* is discarded; *Harvey* cancels out *Rip Van Winkle*. The newest is the best.

As for digging in graveyards, how far advanced would modern drama be if the priests and monks of the "Dark Ages" had not rediscovered ancient techniques by rummaging in cultural cemeteries? Their labors, if contemporary criticism is sound, were in vain. Instead of exhuming the arts of the ancients, they "should have stood in bed," so that every succeeding playwright could start from scratch.

THEOPHILUS LEWIS

## Parade

REVEALED BY THE WEEK'S NEWS were many of the motives which underlie and activate human conduct. . . . A wife's desire to protect her husband, a desire entertained by not a few wives, was demonstrated. . . . When Atlanta officers broke into a fugitive's bedroom at night, the fugitive's wife sought to shield him by stating: "Johnny is not home." Then, yawning, she turned over in bed, whereupon a cry of anguish rose from beneath the mattress. The bedsprings had pinched her husband's nose. . . . The yen of liberty-loving natures for liberty was seen. . . . In Philadelphia, a meat-market burglar, surprised by police, pretended to be a side of beef, covered by a butcher's apron. The officers, however, prodding beef quarters in a long row, finally located him hanging from a meat hook.

. . . Vengeful motivation was reported. . . . Denied a pay increase, street-cleaners in Palermo, Sicily, dumped on the city streets the garbage they had collected the previous day. . . . The human flair for slumber was observed. . . . A Pennsylvania man was still sleeping when firemen broke into his room to extinguish the fire in his mattress. The fire-fighters put the sleeper on another bed, doused the smoking mattress, left it on the fire-escape. Two hours later they were called back when the mattress blazed again. The man slept through the firemen's second visit, too. . . . The yearning to be spoken to respectfully was activated. . . . In Japan, a newly-formed janitors' union demanded that employers stop hailing them with: "Oi!" (Hey you!). The men insisted they must be addressed as "Janitor San" (Mister Janitor).

The twists and turns of human psychology as glimpsed in the news were somewhat bewildering. . . . The preferential attitude a man has towards his own joke was noticed. . . . In Phoenix, Ariz., a seventy-three-year-old citizen, speaking to a service-station attendant, remarked he had brought his auto from Chicago to Phoenix on only one tank of gas; then explained the car had been shipped by train. Having finished his one-tank-of-gas joke with a straight face, he burst into laughter over it, laughed so hard and long he burst a blood-vessel. The service attendant, with blood-vessels still intact, rushed him to the hospital. The citizen recovered, promised the doctor he would stop telling the joke. . . . The tendency to devilry hidden in human adults welled up. . . . As a woman in Dallas, Tex., stood waiting for a bus, a strange man driving a black convertible pulled up beside her, drew a water-pistol, shot water into her face, then stepped on the gas, tore out of there. . . . The urge for berries, a not uncommon human characteristic, was mirrored by the dispatches. . . . In Hollywood, an Englishman put in a transatlantic telephone call to London to discover whether his diet permitted strawberries. It did. His breakfast, with fresh strawberries, cost \$1.25, plus \$94 for the phone call.

There is one human urge more important than the berry urge; more important than any other urge. . . . The most fundamental urge of every human being is the urge for union with God. . . . Hell is this urge frustrated. . . . Heaven is this urge realized. . . . It is the only *must* among the multitude of human urges. JOHN A. TOOMEY

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# Correspondence

## **Education for industrialists**

EDITOR: Mr. Charles Sullivan's article on "Guidance" (AMERICA, July 12, 1947) seemed well thought out, but lacked the inspiration we have become accustomed to from AMERICA. Miss Scanlan's article on Catholic leaders (issue of May 17) has evoked many responses, but none denied her thesis that we should have Catholic leaders. Moreover, none denied that if we are to have Catholic leaders, our youth must be educated in the liberal arts according to Catholic tradition, and "must gain familiarity with the best in secular and Catholic social and cultural achievement."

College is, of course, the place where such training is to be obtained, but Mr. Sullivan believes that only those who have chosen a profession will expect to go to college. He says that the businessmen of the next generation will come from the ranks of the commercial course.

My feeling is that if Mr. Sullivan's lead is followed, we will continue to have the type of unenlightened businessmen that Father Masse is constantly criticizing. Father Masse, for instance, in his article (issue of May 31) on *The American Individual Enterprise System*, published recently under NAM auspices, urges NAM members to study the influence of Herbert Spencer on their thinking. I wonder how many of Mr. Sullivan's businessmen would pursue such a study. How much better if we had business leaders imbued with the principles of Catholic philosophy and social ethics!

Mr. Sullivan is probably aware that there are graduate schools of business that require an academic degree. The idea is that, with an academic training, the businessman will take a more professional attitude toward industry. At Harvard, for instance, a definite attempt is made to emphasize the social responsibilities of business leaders toward the public.

During my fifteen years in business, I have found that the men who are most widely read and take the most professional attitude about business are usually college men. General Johnson, Chairman of the Board of Johnson and Johnson, said recently at a labor-rela-

tions forum at Catholic University: "Our economic system can be upset by almost anyone, but almost no one understands it. The remedy, I believe, is to bring adult education . . . to everyone. Does this mean that workers must go to college? That question is not so absurd as it seems, for much that goes into a college education is as useful to a line-operator as it is to a professional man."

ROBERT H. WATT

Larchmont, N. Y.

## **Salaries and Catholic colleges**

EDITOR: With my own Ph.D. in sight, and after teaching in both secular and Catholic colleges, I have accepted an appointment as an assistant professor in a well-known Catholic college which happens to have an interest in scientific sociology.

I recall that the priest who received me into the Church seven years ago, and who had to aid me financially in war-torn China, did not himself have adequate funds, and lived a life of poverty and sacrifice as a missionary. I am certain that he could have had greater security in this country, from what I saw of his more comfortable and less capable compatriots.

The only way I could enter the field of Catholic education was to do it as a vocation in the lay apostolate. It is likely that in a State college I could have a higher salary—which, as a married man, I could use, since both my wife and I must be employed in order to meet the increasing living costs caused by inflation.

But we do not feel entitled to more than that priest who brought us into the Church. It is possible that we are even making sacrifices. My wife's father was a Presbyterian minister for fifty years, and was very poor, but still he managed to put five children through college.

Naturally, those blessed with a large family are getting no breaks from Catholic colleges, and it is a serious problem. But if it were security I wanted, I would have chosen banking or brick-laying.

I well know that the salaries should be higher, and I don't even know why they are low; but I do know that you

don't generally cash in on the folly of the Cross.

The point is, low salaries have attracted some poorly-qualified instructors as well as some good ones; and the situation does not favor research. However, I not only believe in the Catholic Church; I also believe in Catholic educators. In the end, they will pay better, because in the end they will not expect the sacrifices which laymen now make, and they will tire of the mediocrity which sometimes accompanies low salaries.

They will then help those laymen who want to give something better to Catholic colleges than the secular world witnesses today.

For myself, I realize that I am not God's gift to Catholic education, but I am still of the opinion that the Catholic college is part of God's Church. One cannot place a price on this apostolate, but one can have faith in God and faith that His educators will act in the interests of the layman.

Palo Alto, Calif. ALLEN SPITZER

## **Correction**

EDITOR: Your magazine is excellent and very much appreciated. The comments and editorials on current events, Father Gardiner's articles and reviews, Theatre and The Word are especially enjoyable.

However, may I call your attention to a slight inaccuracy which appeared in the July 5 issue? In the article on "Science Notes," credit was given to the Catholic schools represented at the Sixth Annual Science Talent Institute, St. Agnes in Albany among them. This is a very fine Episcopal school but, unfortunately, it is not a Roman Catholic school.

I should like to express again my appreciation of the fine standard of AMERICA.

MARY T. O'CONNELL

Albany, N. Y.

*The views expressed under Correspondence are those of the writers, and do not necessarily reflect the opinions of the Editors. AMERICA prefers short letters of 300 words or less, and merely tolerates longer ones. The Editors feel that many correspondence-shy readers have something to contribute to this forum, and urge them to send in their thoughts.*



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